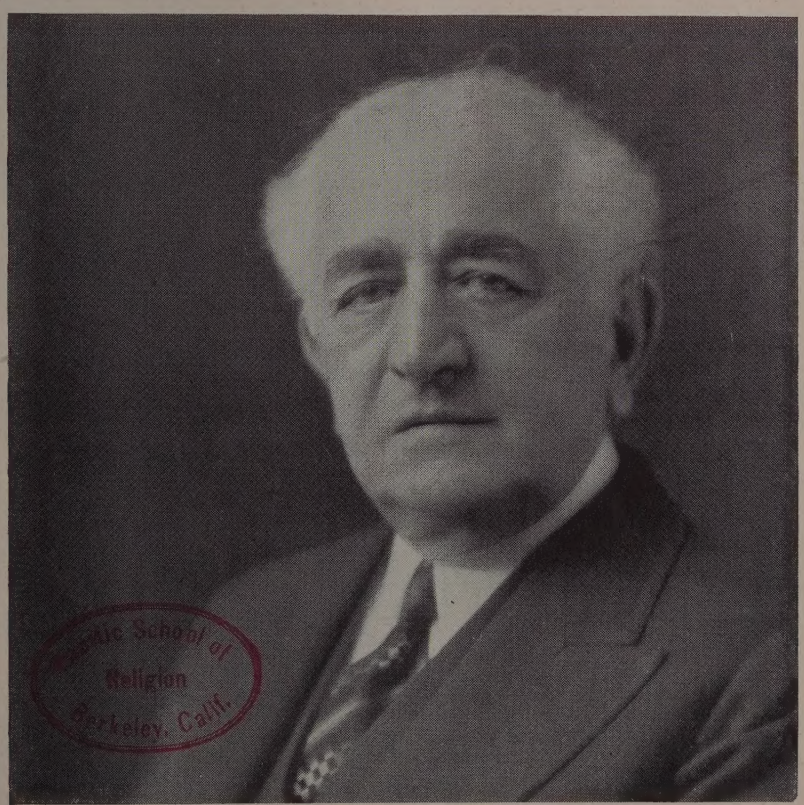
B'NAI B'RITH MAGAZINE

THE NATIONAL JEWISH MONTHLY

Volume 47, No. 7 April, 1933



ADOLPH SIMON OCHS, Publisher of the New York Times

Hebrew Union College School of Religion Berkeley, Calif.

$1.50 A YEAR • 15c A COPY

Two Small Hands and A Big Iron Key

. . . unlocked a modest little Men's Store in Philadelphia 72 years ago!

THE little store offered for sale men's clothing fabrics, "gentlemen's collars, cuffs, and neckties", and a few suits. It was the forerunner of two of the most famous Men's Shops in the world — those housed today in the great Wanamaker New York and Philadelphia Stores . . .

The two hands that gripped the big key belonged to John Wanamaker, the young owner of the store. He had grown up from frail boyhood in a little white hollyhock-surrounded cottage, to write his name upon the prodigious scene into which he was born.

He was born into a nation flinging itself across a continent, and chaining it, and seizing upon its virgin wealth, and becoming rich. Its march had halted in the stifling grip of a civil war just as young Wanamaker started business . . . but the halt was temporary: the march went on. People were accruing wealth, were making ready to buy, useful, beautiful, luxurious things — all the birthright of possessions their European forefathers had renounced for freedom. But a great wall dammed up this colossal flood of buying — the wall of storekeepers' unscrupulousness! Shopkeeping law then was jungle law, with the public as prey. He who entered a store did not escape without buying, willynilly, at cheating prices that fluctuated according to the shopkeeper's wiles. People looked upon shopping as a war in which they always lost.

And then this young man, in this modest little store, set out to tame the jungle, to destroy the wall! How? By introducing two revolutionary principles—"money back if not satisfied" . . and "one price".

He was, of course, an odd, incalculable young man. (One of his odd actions had been to use $24 of his first $24.67 takings for advertising). But this was the oddest, maddest act of all! How the other shopkeepers howled! "It won't work!" they cried. "He'll go bankrupt!" But it did work. He didn't go bankrupt. Soon an amazed and joyous public was wearing a path to his door.

And soon he opened additional premises on Chestnut—the "smart" street of the town . . . and soon he sailed for Europe, seeking more things to bring to the American people, who no longer feared to buy.

A little later still, he made another astonishing move . . . purchasing Grand Depot, the old freight yards of the Pennsylvania Railroad . . . remodeling the buildings, running up flags, and opening a new store that coolly took its place as one of the highlights of Philadelphia's Centennial Exhibition!

The new store was a new KIND of store. It was a complete dry goods store—for men and women, too, with its floor laid out like a huge seven-spoke wheel. "Support is expected—provided it is deserved," said its young owner. "Will the people come—at their leisure?" The people came—seventy thousand of them the first day. Meanwhile, storekeepers the country over were now frantically copying John Wanamaker's methods.

Competitors tried with slander and false rumor to destroy the new store. In vain. John Wanamaker came through, and the store went ahead with amazing speed. 1909 saw the completion of a palatial new building, replacing the old.

Wanamaker store history became a history of "Firsts." The first store to be lighted by electricity, to install the Bell telephone, to hold Fashion Exhibitions in the Paris manner . . . to bring over Paris salon paintings . . . the long story keeps up to the present day. A recent "First" was the first reception, in the New York store, of merchandise by air from Paris.

For John Wanamaker had come to New York in 1896, taking over A. T. Stewart's, and ten years later erecting an adjacent building—the spacious "South Building" that today houses the Wanamaker New York Men's Store.

To the last moment he remained the dynamic guiding force of his stores. His spirit still permeates them. "This store is not a mere machine," he said, "it has a spirit, a personality . . . which makes it different from all other commercial establishments." In other words, it is a Friendly Store.

Today, in the magnificent MEN'S SHOPS . . . in Philadelphia occupying a whole new building . . . in New York, most of the ground floor of the South Building . . . the modern man can be equipped in the modern manner . . . and welcomed with the friendly courtesy and honest intelligence that have never ceased to illuminate the Wanamaker stores . . . since that moment when the big iron key unlocked the first of them, so many years ago.

JOHN WANAMAKER NEW YORK

Wanamaker Place — Ninth Street at Broadway

B'NAI B'RITH MAGAZINE

The National Jewish Monthly

Alfred M. Cohen, Editor
Dr. I. M. Rubinow, Managing Editor
Edward E. Grusd, Assistant Editor
Alfred Segal, Associate Editor

Editorial and Advertising Offices, 70 Electric Bldg., Cincinnati, Ohio

All unsolicited manuscripts must be accompanied by sufficient postage or they will not be returned.

VOLUME 47 APRIL, 1933 NUMBER 7

EDITORIAL COMMENT

A Call to Renewed Courage

WE don't know how better to begin these comments this month than by summoning the faith of our readers to the future of America.

We believe that we stand in the presence of a hopeful future. Partisanship has fallen and a united nation stands with the President to build a new and broader and deeper prosperity.

Americans today are without party in the single purpose of making the common life safe and rich.

We Jews have lost much and suffered much; but upon us particularly rests the function to help carry the banners of courage. We have been the bearers of the flaming badge of courage.

Who are we? The most of us came here friendless and poor in the last fifty years, strangers even to the language of the land. With some five dollars we entered these portals, but rich we were in faith in ourselves and in the courage of our hearts.

Out of the vestiges of existence we built good lives. The heavy packs on the backs of Jews are still remembered in the countrysides. Heavy the burden, difficult the path, but a Jew said, "By this pain I shall make a good life for my children."

And shortly he was sending for his family; and shortly the pack was off his back and he was in a store. This was the courageous beginning of the abundant life that Jews had established when the tragic 1929 fell. They had done well for themselves and their children, had made Jewish life rich with institutions of religion and culture and social welfare.

Whoever knew the beginning of this stood amazed. "What prodigies of courage was required to accomplish this! What burning zeal and faith are in this! Out of their spirits they created this!"

These men were we, or they were our fathers. Even with all we have lost, we have far more today than we or they had in the beginning. We possess experience and knowledge; we have the strength that comes from trial and error; we enjoy the power of respected men and the comfort of friendships. And courage is not lost, for it is of the fiber of a people that has endured much.

So let us lift our heads, as is becoming to brave men; let us lift our heads to the dawn; let us with faith march to meet the dawn.

The Force of Public Opinion

"IT is well that our fellow-Jews in Germany should know that the full weight of enlightened world-opinion, particularly non-Jewish opinion in England, is solidly behind them in their struggle against the forces of reaction," said Chaim Weitzmann recently.

And, in fact, no more majestic manifestation of the power of public opinion has been seen in modern times than the restraint it has exercised upon the new German government up to the present time. The wild anti-Semitism that threatened Jews with destruction of their rights and destruction of their lives even stands arrested so far by the admonitions of Hitler himself.

One may not write with assurance of events in Germany, for today's picture may be hideously altered tomorrow; but the Hitler record, at the present writing, is testimony to the restraining authority of public opinion in a world in which even the air may carry warning and accusing voices.

In the presence of world opinion the new German government is gravely concerned with the reports that foreign press correspondents send out, lest anything of ill to Germany go into the world. This is a hopeful sign. The recent widely printed rumor that a massacre was planned for the Saturday night before the Reichstag election infuriated the leaders of the German government with a sense of insult and caused them to make vigorous denials. This manifestation seems comforting.

It is a pity that the restraint which appears to guide the policies of the new government does not hold all the followers of the National Socialist leaders. They have indulged in certain excesses and Hitler himself has re-

The B'nai B'rith Magazine goes to members of the Order for the nominal sum of 75 cents a year. Non-members pay $1.50 a year. Although the Magazine is the official organ of B'nai B'rith, subscription to it is not compulsory. Members who do not desire to receive their Magazine may relieve themselves of further subscription payments by sending a statement to that effect on their stationery to the editorial offices.

B'nai B'rith Magazine published monthly, except August, under the auspices of B'nai B'rith at 22 E. 12th Street, Cincinnati, Ohio. Entered as second-class matter October 13, 1924, at the post office at Cincinnati, Ohio, under the Act of August 24, 1912. Acceptance for mailing at special rates of postage provided for in section 1103, Act of October 3, 1917, authorized October 16, 1920. Subscription, $1.50 per year. Copyright, 1933, by B'nai B'rith. The contents of the B'nai B'rith Magazine are fully indexed in the Index to Periodicals, of the Jewish Statistical Bureau.

buked them and reminded them of the respect that Germany must maintain in the world.

We like to think that he realized his heavy responsibility as leader of a party that for fourteen years has been fed on anti-Jewish hate. His recent utterances suggest that he is conscious of the strong control he must now exercise.

World opinion waits. If Hitler controls the rank and file of the National Socialist party he will be given the credit that is due a powerful leader.

Oh, It is a Festival of Hope

PASSOVER is the holiday of hope and has served to sustain the Jew in all his travails.

Is life hard? Aye, but once the Jew was a slave and on his back were the heavy stones for the Pharaoh's tombs. He carried these and still he lived.

Seems there no help? But once the hand of God reached out to succor the Jews when grievous was the oppression and they had cried many years unto heaven.

Does peril beset the feet? But once God cut in twain the sea and caused the Jews to pass dry-shod to the other side.

Do enemies threaten? But the gentle prophet of peace who is the invisible guest at the Seder, is forever walking the earth, seeking the hearts of men. In time he will touch the hearts of the enemies.

Can we live? Oh, does not the Jew still live, despite all the deaths? The Jew lives but the might of the Pharaohs is the dust of the desert.

So Passover is the most comforting of the holidays because it contains these manifestations. And the Jew in Poland at his meager Seder permits his devastated heart to beat high with hope because of the deliverance his forefathers saw in the hands of God.

And the Jew in Germany permits his fears to fall from him for the hour because the hand of God once wrought such wonders against an enemy.

And the Jew in America? Let the Jew in America on this Passover take good cheer again. Let him contemplate the way of his history; for the adversity which Passover commemorates is one of the many of his adversities. The way of his history is a descent into deep valleys from which he rose again; it is over thorns and shards on which he walked until he came to pleasant ways again. On the way of his history he has often lain prostrate and then risen to walk erect again.

Let him remember this at his Seder; let him remember and take hope and rejoice.

A Good Way to Good Will

WE like what is being done among Jews, Catholics and Protestants in Cleveland. There these groups have joined together in a conference not for the mere purpose of saying pleasant things about each other.

There is work to be done. Men ask "What has religion to say about this social crisis?" and this conference is to attempt an answer.

It is dedicated to social action, to a common purpose of social justice, to be the kindly friend in social strife.

TABLE OF CONTENTS

	Page
Editorial Comment	193
Adolph S. Ochs at 75, by Isaac Goldberg	196
Roger Williams Died 250 Years Ago, by Bernard Postal	197
An Artist's Soul in Turmoil, by Oscar Leonard	198
The Sad Story of Lhevy, by Louis Golding	199
Jewish Life in Spanish Morocco, by David Ewen	200
What About Jewish Trends? by Dr. I. M. Rubinow	201
A Cross Section of Jewish Life	202
The Woman's Review	204
Lord Douglas Changes His Mind, by Elmer Gertz	206
News of the Lodges	214
Among Our Contributors	216
The Printed Page	221
Humoresque	224

So that the people shall see that the religions are brethren in the purpose to make the earth good for man here and now.

They shall see the substance of brotherhood . . . an answer to the challenge "Have we not all one Father Hath not one God created us? Why do we deal treacherously every man against his brother?"

This, we believe, is a good road to good will. Good will is not a grace to be handed down by homilies and by handshaking. Nor is it merely "tolerance." Tolerance does not always include good will; it may be no more than lofty condescension.

Good will is felt only where men understand that their neighbors are people who, like them, are attempting to climb the high mountain where the sun rises. All are climbing toward the sunrise. And where this is understood men say, "Since we are all climbing toward the sunrise, let us climb together; to the end that we may sustain each other and help each other over difficult slopes and by common counsel keep on the path to the sunlight."

Therein is good will; in common works not in words in hands working together rather than in hands shaken in synthetic affection.

We recommend the Cleveland way which seems more than a pleasant path for the strolling together of intellectuals who respect each other. For the inspiration of its works must in time touch the masses of the people. Over the Cleveland conference presides Rabbi Barnett Brickner and in its membership are such as Newton D. Baker, Bishop Warren Lincoln Rogers of the Episcopal Church and the Rev. Father Tracy.

The State of Georgia and Its Jews

THE history of Jews in Georgia begins with the birth of that community itself, in 1733. This year Georgia observes its 200th anniversary and among today's honored citizens of Georgia are the descendants of the first Jewish families that came there almost with General Oglethorpe, the founder of Georgia.

They were twelve German Jewish families and forty Portuguese Jews. There was criticism of General Oglethorpe for permitting Jews to settle in his colony. . . . "Georgia will soon become a Jewish state," wrote one objector.

Scarcely were these Jews (they had come from London) settled in Georgia than they established a congregation for which they had prepared with a Scroll of the Law that they had brought with them.

Walter Hart Blumenthal, of New York, in the *American Hebrew* tells us that the first child born in Georgia was Jewish, that Georgia was the first state to have a Jew for a Governor, David Emanuel, the date of his accession being 1801.

The earlier prejudice against Jews vanished when the settlers saw the quality of the Jews who had come among them; for they were men of skill and industry who did their full part in the construction of the colony.

In the Revolution the Jews of Georgia were divided, even as the non-Jews. There were rebel Jews and tory Jews. The Georgian Jew, Philip Minis, advanced $7000 (a considerable sum for those times) to pay revolutionary troops.

There is also a proud history of Jewish participation in Georgian regiments in the Army of the Confederacy.

And yet this record of Jews in Georgia is not unique, except that its beginning runs back to a remoter time than that of most other American Jewish communities. Everywhere in America Jews have fulfilled the highest functions of citizenship, have given leadership, have helped to increase the welfare of the land. It has been a continuously good record beginning with the Portuguese Jews who landed in New Amsterdam in the seventeenth century to the Russian Jews whose migration dates from 1881.

New Industry in Palestine

ONE reads of a thriving industrial spot in the world during the sad year 1932. If elsewhere old industries perished, in Palestine 21 new industries were established in that year. Two hosiery factories, two factories for the manufacture of iron net work for fences; a citrus juice industry; a factory for nails and a factory for tin containers; and a variety of others. So the Economic Department of the Jewish Agency reports.

The potash industry has opened another plant for bromides and where 300 workmen were employed in it in 1932, 400 will be given employment this year.

Prospectors are hunting oil near Beersheba and a company has been organized to exploit the gypsum deposits near Gaza.

It is good, particularly since Palestine is no longer quarreling ground for Jewish factions; and Zionist and non-Zionist seem to be in accord in the purpose of making Palestine a happy place for Jews to live in.

One scarcely hears any sound of the old strife anymore. For the constructive work that is at hand keeps the Zionists too busy for debate, while the non-Zionists stand by with effective help in the Jewish Agency.

It's not yet milk and honey there, but Jews are working; Jews are planting 100,000 dunams of citrus fruit; they are seeing good harvests; they have food and shelter today and look hopefully to a good tomorrow. And that is enough.

The same cables that bring news of the content of Jews in Palestine report also the deepening poverty of Jews in Poland, assaults on Jews in Roumania, the fears of Jews in Germany.

In a world in which nearly all the doors are closed against Jewish immigration, Palestine admitted 5500 immigrants in 1932, as against 3136 in 1931. Seeking refuge from lands of oppression, these 5500 found the door open only to the land of their fathers.

Palestine seems one of the few bright spots on the Eastern map of Jewry.

Hope of a New Deal for Immigrants

WE may look for a juster, kindlier interpretation of immigration laws in the gentle and enlightened new secretary of labor, Miss Frances Perkins.

She is not one to look at immigrants as at potential enemies who must be hounded, finger-printed and suspected. We have probably seen the end of wholesale deportation raids in which the innocent were caught up with the guilty in one net and kept imprisoned until authorities saw fit to release them.

Not that there is to be expected any loosening of immigration restrictions, particularly in times like these. The new administration, like the old, will continue strictly to enforce the quotas for the purpose of protecting American labor.

What enlightened Americans have demanded is a more humane attitude toward the stranger. If he is to become a good citizen he must be treated with the respect that is due any human being. If he is to love his adopted land he must not be scorned as some unwelcome stepchild. Certainly, we do not flatter our institutions if we attempt to stamp as a criminal a man whom we will in time take into our citizenship.

In the past ten years the attitude has been based on the spirit of arrogant nationalism that survived the period of Ku Kluxism. Lawmakers brought this spirit from constituencies in which the foreigner was suspect; so that no session of Congress lacked a bill for the registration of aliens.

Unhappily these measures had the tacit or open support of the Labor Department in which suspicion of the foreigner seemed an established policy. Enlightened public opinion successfully stood against all such measures but the agitation could not have had any salutary effect on the happiness of immigrants trying to make a good life here.

In Miss Perkins is an illuminated social worker, a human being that knows all mankind as brethren, a flaming spirit of justice whose crusade for social justice began after she had been a witness to the horrors of a fire that destroyed many lives in an industry in New York.

Adolph S. Ochs at 75

Dean of American Journalism Acknowledges Judaism As Touchstone of His Life

By ISAAC GOLDBERG

Mr. and Mrs. Adolph S. Ochs. They celebrated their golden wedding anniversary on February 28.

ON February 28th, Effie Miriam Ochs, daughter of the Rev. Dr. Isaac M. Wise, and Adolph Simon Ochs, son of Julius Ochs and Bertha Levy, celebrated their Golden Jubilee. On March 12th, Mr. Ochs celebrated —and a great part of the American nation with him—his 75th birthday. Such long life comes to few; the happiness that has filled it comes to even fewer. Is there any secret behind this good fortune? If there is, Mr. Ochs himself has not discovered it. Perhaps it never occurred to him to look. From the very outset of his career he conceived an ideal of service to which steadfastly he has adhered. In retrospect it appears deceptively simple. Yet one might say that it has been predominantly moral, conservative, and least embarrassed when it was most what we call "old-fashioned."

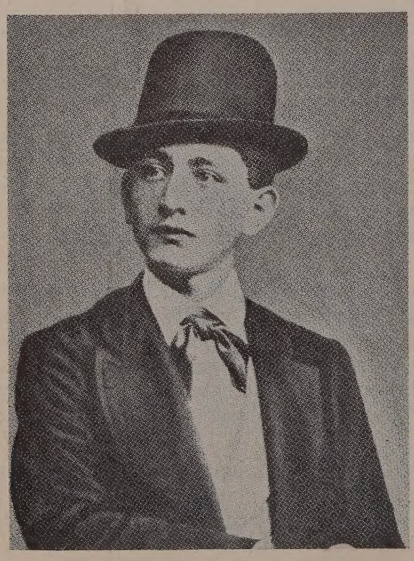
About a year and a half ago, Mr. Will Durant, still bent upon his philosophical quest, and hoping to charm from the lips of our successful leaders some intimation as to the meaning that life had held for them, made the usual inquiries of Mr. Ochs. Here, under date of October 22, 1931, is part of Mr. Ochs's reply:

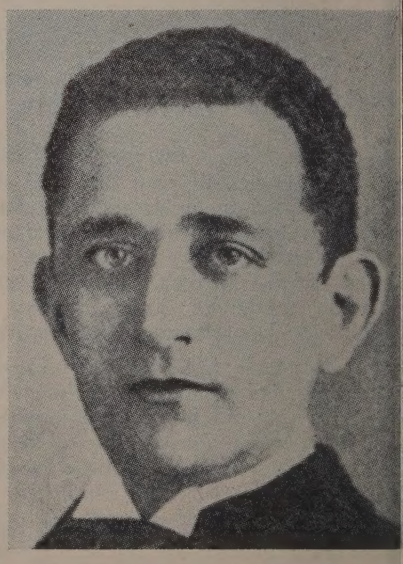
"You ask me what meaning life has for me; what help—if any—religion gives me; what keeps me going; what are the sources of my inspiration, and my energy; what is the goal or motive-force of my toil; where I find my consolation and my happiness; where in the last resort my treasure lies.

"... Suffice it for me to say that I inherited good health and sound moral principles; I found pleasure

(*Continued on page* 220)

New York Times Building.





Left, Mr. Ochs in 1875, when he was a printer's apprentice; center, the Times Annex as it is today; right, Mr. Ochs in 1896, when he took over the New York Times

Roger Williams Died 250 Years Ago

Famous 17th Century Pioneer for Religious Toleration was Friend of the Jews

By BERNARD POSTAL

BY ONE of those queer jests of history, no one knows where or exactly when Roger Williams, the founder of Rhode Island and the father of civil and religious liberty in America, died. All that we know about the death of this "Isaiah-tongued prophet of the American wilderness" who is the recognized American pioneer in the cause of religious toleration, is a brief note written in March, 1683, by William Adams of Providence to one J. Richards of Massachusetts in which Adams said, "Mr. Williams is lately deceased."

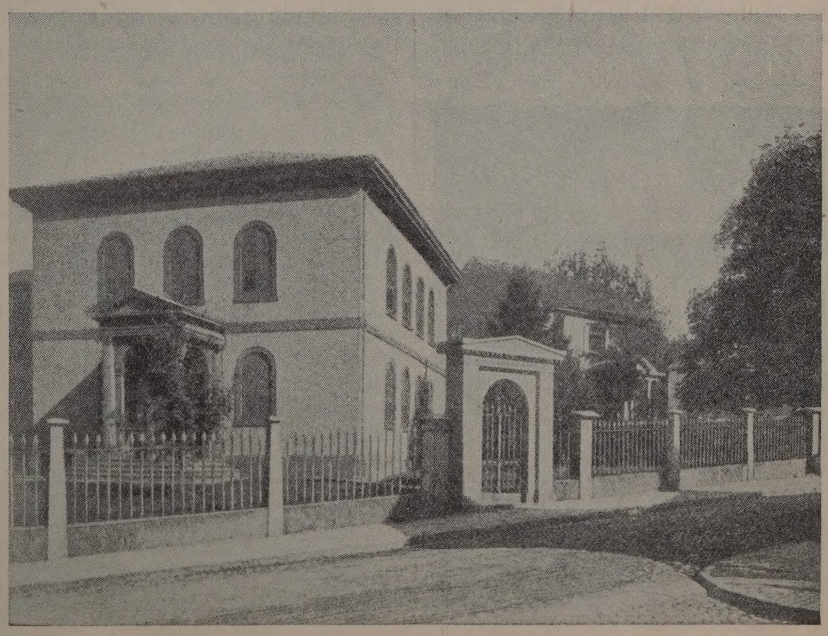
From this slim record of his death it appears that this spring is the 250th anniversary of the passing of a man to whom American Jewry owes a great debt, for it was Roger Williams, himself an exile from Puritan bigotry, who established the colony of Rhode Island as a sanctuary from whose gates neither "papist and Protestants, Jews and Turks should be turned away." Through the lifetime labors of this early apostle of inter-religious amity it came about that Rhode Island, the smallest state in the Union, became the first place in North America where Jews were welcome to live as any other people and where they were permitted complete freedom to worship God in accordance with the dictates of their conscience.

Hounded out of England by Archbishop Laud because of his ardent rebellion against oppression and his support of the religious and civil dissent of the Puritans, Roger Williams fled to America in 1630. In Puritan Massachusetts he found to his amazement that he had to continue his fight against the tyranny of the church over the civil state. He also found that the Jewish tradition was a potent force in the lives of Puritans and Pilgrims and that the Old Testament was an integral part of the New Englanders' philosophy of life which was church-controlled and ruled strictly by the Old Testament, the Puritans' beacon light in affairs of state as well as in the realm of the spirit. It was Williams's amazing discovery that the people of the Puritan commonwealth were unwilling to extend the religious tolerance and equality for which they had struggled in England to dissenters in their own ranks that led him into open dispute with the elders and ministers of the Massachusetts Bay Colony and ultimately into the exile of the wilderness where, in 1636, he founded his own colony on the basic principle of complete religious and civil toleration and absolute separation of church and state.

A born non-conformist and democrat, Williams's early educational background was similar to that of the English-trained scholars who transplanted the English tradition of Hebrew learning to America and established here a Hebrew theocracy. To a radical like Williams who was not merely a passionate advocate of personal liberty and freedom of conscience, but an able Biblical scholar who knew the Old Testament as well as his opponents, such a condition constituted a challenge to protest and action. So fierce were his onslaughts against the Puritan church-state oligarchy that they savored of heresy. But Williams knew no fear and he courageously affirmed that "there was never a civil state in the world (for that of the Jews was mixed and ceremonial) that ever did or ever shall make good work of it, with a civil sword in spiritual matters." He vigorously condemned the Puritan elders for permitting "the civil state to impose upon the souls of the people a religion, a worship, a ministry, oaths (in religious and civil affairs), tithes, times, days, marryings, and buryings in holy grounds," and demanded that the state should give "free and absolute permission of conscience to all men in what is merely spiritual."

Thus, long before there were any Jews to avail themselves of the hospitality of Williams's colony, he gave evidence of his friendship for them and of his interest in things Jewish. As a great friend of the Indians he was also interested in that curious theory which held that the Indians were descendants of the Ten Lost Tribes of Israel. In his "Key to the Languages of America" Williams drew a number of parallels between

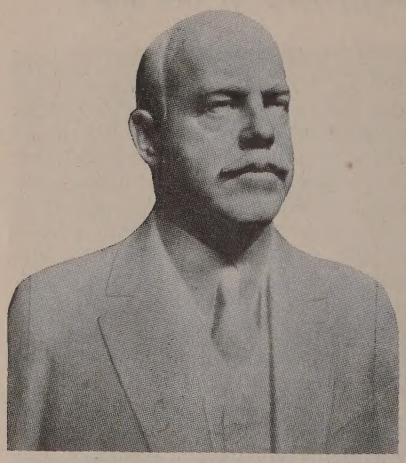
(*Continued on page* 218)

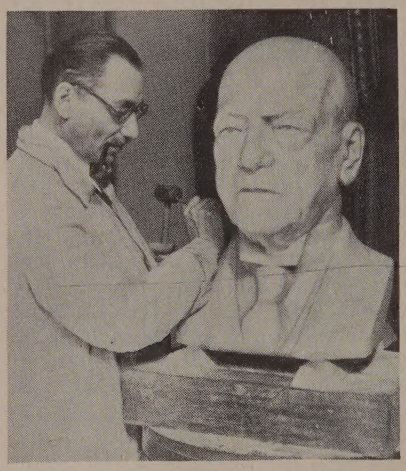


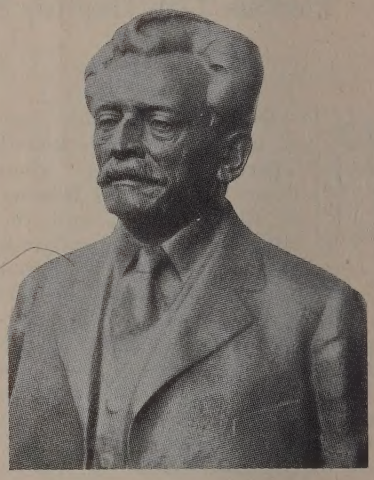
The synagogue of Congregation Jeshuat Israel at Newport, R. I.

An Artist's Soul in Turmoil

By OSCAR LEONARD







The sculptor and some of his work. Left, Nicholas Longworth; center, Dykaar working on the bust of Samuel Gompers; right, Abraham Cahan.

"I FEEL crippled, or shall I say stunted—like a hunchback. I somehow have a feeling that I have not grown to full stature."

The man who spoke is unusually tall for a Jew. He could not, and certainly did not, refer to his physical stature.

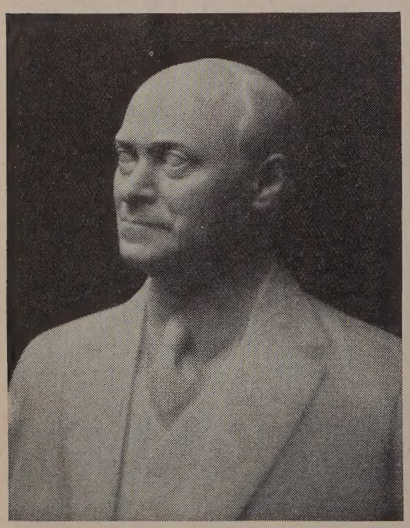
It is an artist speaking. The words come from the lips of a man whose work has received praise and a goodly mead of recognition. His busts, or portraits as they are called, grace the National Gallery in Washington. Some can be seen under the Dome of the Capitol. After all, few sculptors can boast of a dozen works in the National Museum and a half dozen in the Capitol. But as I sat face to face with Moses Aaron Weiner Dykaar in his studio at the National Museum in Washington, I could read turmoil in his countenance. And he has much cause for bitterness, yet he is not bitter when he speaks of years of struggle, real struggle from which hunger, literally HUNGER, was not excluded. I wonder how Dykaar would portray "Hunger."

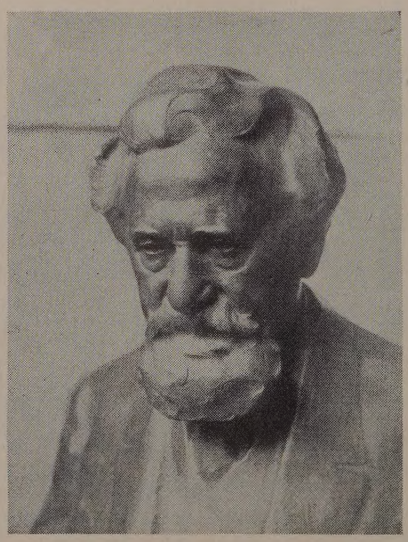
As we go to press, the suicide of Moses Dykaar is reported. According to the news flash, worry over economic conditions aggravated a nervous ailment from which he had been suffering. He leaped in front of an elevated express train in New York.—ED.

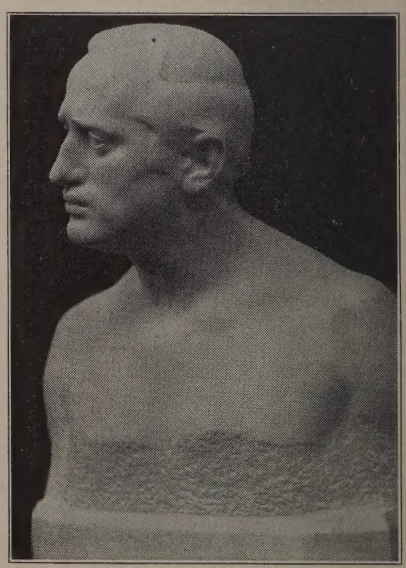
But Dykaar makes portraits.

He did not start out to make portraits. In the dreams of his youth he did not see himself a maker of busts. He was driven to it, by the need of bread. Dykaar is an artist. He could not help make portraits which live and speak and show character, as

(*Continued on page* 211)







Three portrait busts by Dykaar. Left, Herman Bernstein; center, Hudson Maxim; right, Maurice Schwartz.

The Sad Story of Lhevy

By LOUIS GOLDING

"I told him the whole tale of my love affairs as a boy and a young man."

HERE follows the sad story of my friend, the erratic Lhevy. I heard just about a month ago that he had been appointed Welfare Superintendent at the enormous tobacco factory in the garden city of Dalesworth. The thought of Lhevy superintending anybody's welfare was so incredibly comical that I intended to run 'round at once and get him to open a bottle of whiskey on the strength of it. I nearly expired with mirth when I heard of the appointment. It's always been more than Lhevy could manage to superintend his own welfare; and the thought of him doing it for a couple of thousand work-people, including a large collection of pretty maidens, was prostrating.

Lhevy, as you might gather from his name, was a Jew. Don't be put off by that "H." I knew that one of the principal research chemists at Dalesworth was a Jew. (You'd be surprised to know how much research chemistry goes into blending tobacco.) And now they'd appointed a Jew to be welfare superintendent. I know that there are one or two Jews on the Board of Directors, but that wasn't enough to explain the appointment of Lhevy to that job. There are several hundreds of thousands of Jews in England. (I'm weak on figures.) But they're all, to a man, woman, or child, more fitted for it than Lhevy. I think the Board must have been enchanted by that "H" in the name. Aren't you? Just look at it . . . *Lhevy!*

I mean for a job like that you need dignity, poise, balance, respectability —above all, the last. And as for Lhevy. . . .

But let me get on with the story. Something prevented me at the last moment from going to call on Lhevy the moment I heard of the appointment. I've been in Paris since then. And yesterday being Sunday, I called at his rooms just before lunch. I knew that he'd get back to town for the weekend, whether he still held the Dalesworth job or not.

The very moment I got in he started shouting at me. I might say I expected that. Either he'd shout till the roof rattles or he'd give a good imitation of a stuffed owl. "The position," he cried, "is intolerable! What am I to do about it?"

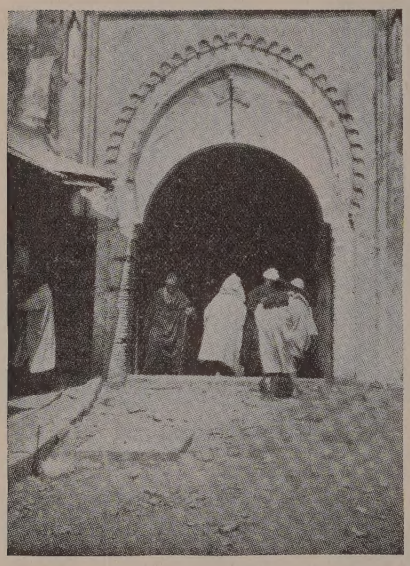
"My dear chap," I said, "I'm dreadfully sorry. Anyone else but you would find the position as Welfare Superintendent —"

"Be quiet!" he hurled. "Won't you let me get a word in edgeways? The position is intolerable, I say. What am I to do about it? He gives me no

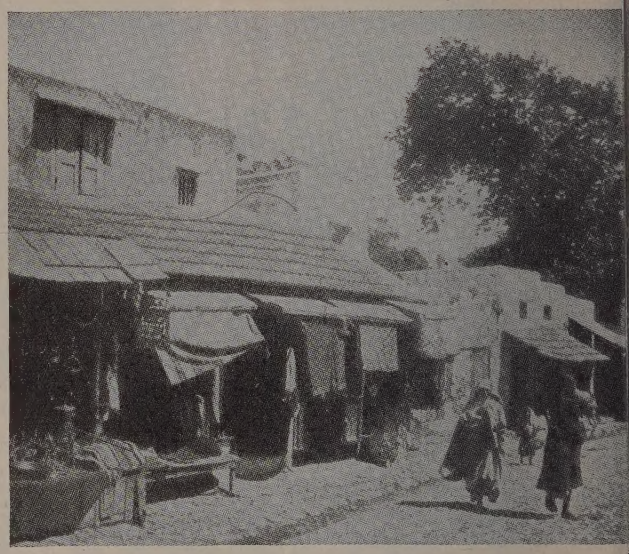
(*Continued on page* 213)

Jewish Life in Spanish Morocco

By DAVID EWEN



A Jew of Tangier, looking like a venerable prophet of Old Testament times.

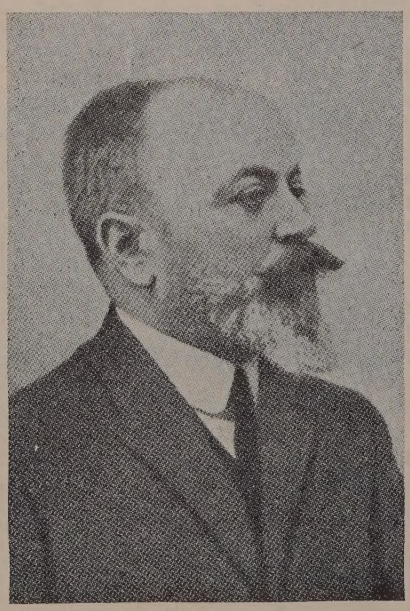


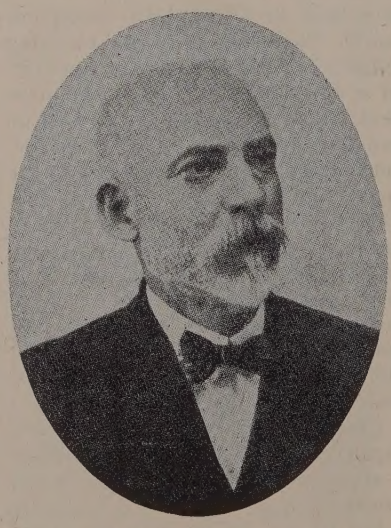
Jewish shops in Tangier.

I HAD often heard it said that there was a great Jewish population spread across the face of North Africa — that portion known as Spanish Morocco. But not until I personally visited Morocco and came into very close contact with the Jews there, did I realize how truly significant and formidable Jewish life was on that continent. There are more than 200,000 Jews spread throughout Spanish Morocco — settled in such larger cities as Tangier and Tetuan, and also in such smaller towns as Melilla, Alcazarquivir, Larache, Ceuta and Arcila. But this does not tell how actively Jewish this population is.

Tangier, for example, is a city largely built by Jews, mostly owned by Jews and practically controlled by them — notwithstanding the fact that the bulk of its population, as it is everywhere in Morocco, is still Moorish. It has more than 16,000 Jews, but they have exerted a far greater influence than this figure tends to suggest. Jews dominate every walk of life in Tangier. There are three Jews in the Legislative Assembly—Dr. Isaac A. Coriat, J. Levy and Semtob Bengualid. The head of the Commission of Hygiene — Isaac Abensur—is a Jew. Jews practically

(*Continued on page* 222)





Left, David Benchimol, president of the Jewish community of Melilla; center, Salomon Benhamu, an outstanding banker of Ceuta; right, Dr. Augustin A. Perl, a leading figure of Tangier.

What About Jewish Trends?

By DR. I. M. RUBINOW

Prof. William F. Ogburn, Director of the President's Committee on Research into Recent Social Trends of the United States.

IN September, 1929, the President of the United States called upon a group of scientists, economists, sociologists, and Government experts" to examine into the easibility of a national survey of ocial trends in the United States."

The conclusions of the Committee, prepared after three years of work, n two solid volumes*, 1,664 pages in ull, retailing for no less than $10.00, had two printings immediately upon publication in January, 1933. If hese two volumes do not become the ear's best seller it may be due to the price and perhaps to the academic stiffness of language, but not to lack of exciting contents.

For example, one conclusion of the Committee, when translated from its professorial lingo into the King's English (and please remember that not Communists, but former President Herbert Hoover appointed this Committee and recommended its report and passed it on to the American people)—one conclusion is that unless we have sense enough and brains enough to meet the numerous serious problems which confront the American people, there are only three alternatives left:

(*a*) *Dictatorship with power, or*
(*b*) *Bloody revolution, or*
(*c*) *Both.*

What's wrong with America, you will ask, to justify so gloomy a prediction? One is almost tempted to answer, "Everything." For the 29 chapters of the two volumes cover every phase of economic and social life.

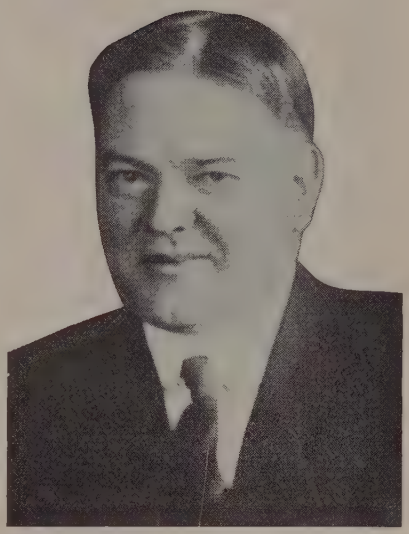
NOW, how does all that concern us as Jews?

First and foremost, it concerns every one of us because we are part and parcel of the American scene. We take part not only in enjoying this world of ours but also in making it. There are some four and a half million of us, more than 3½ per cent of this country's population. That at least is a measure of our duties as well as of our rights—perhaps an insufficient measure. By natural endowment, by tradition, and training we show a higher rate of intellectual and social effort and perhaps of ability and responsibility. The Jews of America must serve as a leaven of social reconstruction.

What are the trends and tendencies in economic and social life in relation to the Jews as individuals or as a minority group within the American people? This we want to know for ourselves because it affects our life and the lives of our children at every point, and because the problem of a substantial minority is in the very nature of things the problem of the majority as well.

So the writer eagerly turned to the 75-page summary of the Committee's findings. Well, the immediate result was disappointment, not unmixed with some bewilderment. To judge by these findings, there were no Jews in America, at least the Committee did not find them!

There was the section on "Ethnic Group and Immigration Policies"; Chinese and Japanese are mentioned, also Filipinos and Mexicans, and, of course, Negroes. There is some reference to the difference between Nordic types of northwestern Europe and Alpine types of southern and southeastern Europe.



Former President Herbert Hoover, who appointed the Committee on Social Trends and recommended and passed on its report to the public.

Ah! But a few pages later there is another pertinent section: "Minority Groups." Here again my eye catches the capitals N. F. and M.—Negroes, Filipinos and Mexicans—but no "Js." But surely in the life of America, both material and spiritual, we have played, we are destined to play, a more important — and may I say a more constructive—part than either Filipinos or Mexicans.

Oh, yes! Here we are, I think, though I may not be certain that in the following two sentences we have been kept in mind, even if not mentioned by name.

"The problem of the minority groups is not so much racial as cultural. Adaptation needs to be mutual if the varied strands are to be knit into a productive and peaceful economic and social order.

"Social discrimination, injustice and inequality of opportunity often block the path of adaptation both in the case of the foreign born and of native color groups. Rights of minorities need especially to be guarded and interpreted with understanding, such understanding as develops most soundly from mutual discussion and mutual action."

(*Continued on page* 208)

* *Recent Social Trends*, published by McGraw Hill Co.

A CROSS-SECTIO

(Compiled with the

Above, "Kaddish," a painting by Joseph Budko; right, a Seder plate. Both are in the new Jewish Museum in Berlin, Germany.

DESPITE the perilous situation of the Jews in Germany, the new Jewish Museum of Berlin has just been opened. It is housed near the old synagogue in the Oranienburgerstrasse in what was previously a hospital. Dr. Karl Schwarz is director.

The nucleus of this museum was formed by the bequest to the Jewish community of Berlin of a rich collection of Jewish *objets d'art* made during the lifetime of Albert Wolf, of Dresden. The Jewish Museum Society was founded in 1929, which increased the collection, and in February of this year the Museum was opened to the public.

The picture gallery is not very large, but it contains works of the best Jewish painters of the last century. Israels, Pissaro and Liebermann are represented. Worthy of remark is the latter's self-portrait, painted especially for the Museum; two paintings by Lesser Ury; sculpture of Zadikow; and the collection of modern Jewish artists who reside in Paris — Marc Chagall, J. Budko, and others. In a separate room is a portrait gallery, where two centuries of Jewish history in Germany are represented in the portraits of celebrated Berlin rabbis, of Boërne, and busts of Moses Mendelssohn and Albert Einstein.

Perhaps the most interesting part of the Museum is the collection of ritual objects from all countries. There are beautiful torah curtains with silver and gold embroidery, torah ornaments, wedding rings, mezzuzoth, Chanukah candelabra, and many other sacred ornaments. One room contains the entire wooden inside of a provincial German synagogue of the 18th century. Another room contains the collected works of modern artisans. And last, but far from least, is the collection of Palestine antiquities: original clay utensils and religious objects, as well as copies of the most important exhibits in other museums.

* * *

THROUGHOUT the world a cry of indignation has arisen at the rumor that the Jews in Germany face a possible general pogrom. The extent of this indignation, it is said, may eventually prevent the massacre itself.

The rumor reached many countries even before the election of March 5, in which Adolf Hitler and his National Socialists were sustained in control of the country by the largest vote in the history of Germany. Together with his allied party, the Nationalists, Hitler polled more than 20,000,000 votes, 17,000,000 being direct votes for Nazi candidates. Experts agree that Hitler will dissolve the newly elected Reichstag shortly after its convocation, and rule Germany as dictator for at least two more years.

The British daily press was especially aroused over the imminent danger to German Jewry, and violently denounced the German government for its avowed anti-Semitic policy. In Paris, the League for Combating Anti-Semitism called the attention of the world to German Jewry's peril. The Jewish press in America continued its campaign of denunciation of Hitler and everything he stands for.

At a dinner in London given h the Jewish Agency for the Palestin Parliamentary Committee, Dr. Chai Weizmann, who presided, devote the greater part of his speech t the German-Jewish situation, an stressed the fact that Jews through out the world could not remain sile when the economic and politic existence of their brethren in Ge many was imperiled.

"We Jews outside Germany," h declared, "counsel courage and en durance for our brethren in thei hour of trial. It is well that ou fellow-Jews in Germany should kno that the full weight of enlightene world-opinion, particularly non-Jew ish opinion in England, was solidl behind them in their struggle agains the forces of reaction."

The London *Daily Herald* declare it had proof of a Hitlerist plot for general massacre of German Jewry

* * *

A. L. SALTZSTEIN, Milwauke Wis., has been named chairma of the new Planning Commission fo the Larger Program of the Union o American Hebrew Congregations. I purpose is to formulate a five-yea program of progressive advance fo the Union.

Jesse Isidor Straus, president of the R. H Macy Co., New York City, who has bee appointed ambassador to France by Pres dent Roosevelt. He will be the first Jewi ambassador to one of the powerful natio of the world.

OF JEWISH LIFE

(-wide Jewish Telegraphic Agency)

THE University of Pennsylvania and Temple University were roundly criticized for alleged refusal to co-operate with their Jewish students in the matter of Sabbath and holiday observance, by Rabbi Greenberg at the annual meeting of the Philadelphia Branch of the Jewish Theological Seminary of America, held at Dropsie College recently.

Rabbi Greenberg, in the course of a discussion of Rabbi Marvin Nathan's recent book on the religion of the Jewish college student, declared that it is almost impossible for a Jewish boy or girl coming from a home where traditional Judaism is observed, to complete a four-year course either at Penn or Temple without being compelled to violate either the Sabbath or the holidays. Rabbi Greenberg cited instances where he went to the authorities, requesting them to change dates for examinations which fell on the Sabbath or Jewish holidays, but without success.

Rabbi Greenberg stated that there are 4,000 Jewish college students in Philadelphia whose spiritual guidance is being virtually neglected.

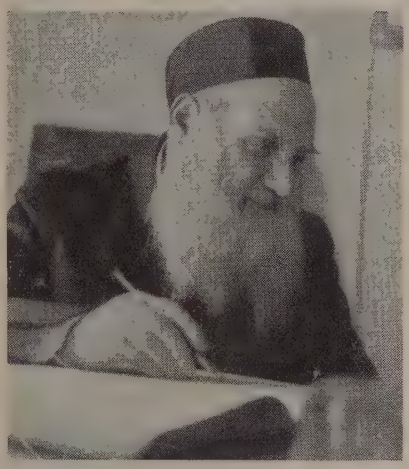
* * *

ANTI-SEMITISM in Spain has been given a new lease on life by the publication there of a second edition of the faked "Protocols of the Elders of Zion." The first edition, which was sold out, mentioned that the authenticity of these documents was dubious; the second edition makes no mention of that fact.

At the same time, a Jewish community has been formed in Seville, with the permission of the Civil Governor, who authorized the establishment of a synagogue there. Eighteen Jewish families have joined this Kehillah, which has affiliated itself with the Barcelona community. In 1915 a similar attempt was made in Seville, but failed because of economic conditions.

* * *

AN expedition to excavate the city of Lachish, where Isaiah was believed to have prayed that the city be saved from the Assyrians, has been sent to Palestine by Sir Henry Wellcome, London, a fellow of the Royal Society.



Rabbi Elijah Gordon

IN the recent passing of Rabbi Elijah Gordon of New York, Orthodox Jewry lost one of its scholars and leaders. Born in Poland sixty-seven years ago, he defended his people many times from the ferocity of anti-Semites. His scholarly works and oratory brought him into the rabbinate of Wilno, where for sixteen years he was also preacher-in-chief of the Great Synagogue.

He came to New York in 1923, and was engaged as the rabbi of the United Synagogues of the Bronx, becoming a leading arbiter in Orthodox rabbinical circles. In this country he published "Maarcoth Israel," and the first volume of his stupendous code "Seder Elijah," his life work, the final codification of Jewish law.

His biography was written in 1926 by his son, Dr. H. L. Gordon, a contributor to the B'NAI B'RITH MAGAZINE.

* * *

APPROXIMATELY 50,000 Jews—25% of the Jewish population of Vienna—are on the lists of Jewish charity institutions.

* * *

A GREAT blow was delivered to the Palestine orange industry last month when Great Britain refused to grant preference status, similar to that of the Dominions, to Palestine imports. The refusal, according to Sir Philip Cunliffe-Lister, Minister of State for the Colonies, was necessitated by serious juridical difficulties. The Zionists and Palestine Chambers of Commerce have been trying to obtain exemption ever since tariffs were first imposed.

Nelson Ruttenberg, president of the Jewish National Fund of America, and deputy police commissioner of New York City, accepting check from William R. Wittenberg, president of the Shomrim Society of the Police Department. The check represents a contribution from the Jewish members of the police department sufficient to pay for the planting of 500 trees in the George Washington Forest in Palestine. Others in the picture are Jacob Levit, Harry Schrieber, and Rev. Isidore Frank, police chaplain.

* * *

MRS. JACOB H. SCHIFF, widow of the distinguished philanthropist, and a famous benefactress in her own right, died in New York City at the age of 78. Her husband died thirteen years ago. Since that time, Mrs. Schiff had devoted herself to philanthropic work. In 1921 she gave $300,000 to the Henry Street Settlement, and last May, $250,000 to the Boy Scouts of America for a permanent reservation and training school as a memorial to her only son, Mortimer Schiff, who died in 1931.

Mrs. Schiff, who was born in Cincinnati, the daughter of Solomon Loeb, founder of Kuhn, Loeb and Company, was also very liberal in her donations to Jewish causes.

* * *

A THOUSAND people prominent in the theatrical and literary world were present at a midnight banquet in New York City in honor of Maurice Schwartz, noted Yiddish actor and director. The occasion was in the form of a triple tribute—to celebrate Mr. Schwartz's twentieth theatrical season, the fifteenth anniversary of his association with the Yiddish Art Theater as its director and leading actor, and the 200th performance of "Yoshe Kalb," his current Broadway success.

The WOMAN'S REVIEW

Prof. Einstein on Women and Peace

AN interview in a recent issue of *Pictorial Review* quotes Professor Einstein as having expressed the following opinion on woman's opportunity in international affairs:

"I am no feminist. I have been brought up in a patriarchal household. Yet, since men have so utterly failed in what seems to me to be so simple to achieve, it is high time the women took a hand in the affairs of this world.

"They at least would not talk about the size of cannons and the wing-spread of bombing planes. They at least would not talk so callously about men's lives and the lives of children."

It is accordingly a matter of interest to see what Jewish women are doing about international problems. Recently, the wife of President Franklin D. Roosevelt received Mrs. Theresa Mayer Durlach, founder and president of World Peaceways, Inc., and Estelle M. Sternberger, a member of its Executive Committee, who discussed with Mrs. Roosevelt a plan for the more effective participation of men and women in the peace movement. Mrs. Roosevelt gave her endorsement to the organization's program and urged these women to visit her in Washington for further consideration of their proposal.

Another evidence of activity in the peace field was the conference held in New York City early in February by the peace chairmen of the five national groups that compose the Conference Committee of National Jewish Women's Organizations.

"The Jewish Peace Book," by Dr. Abraham Cronbach of the Hebrew Union College, has been published under the auspices of the National Federation of Temple Sisterhoods.

What Have Jewish Women Done for Peace?

THE career and service of Theresa Mayer Durlach of New York City, in the peace cause, are a challenge to Jewish womanhood. Tens and hundreds of our women have made liberal provision for the works of philanthropy out of their income or estate, but few have recognized the claim of the peace cause.

In the past three years, Mrs. Durlach has revealed how completely her heart and thoughts are identified with the peace movement. Together with the women members of her family, she has already devoted a sum in excess of $50,000 to the development of a special program to publicize current peace and international issues. She recently addressed the convention of the American Association for the Advancement of Science on her point of view, which has been embodied in the activities of the organization she founded, known as "World Peaceways." Its posters and stamps are known throughout the world, and they represent only the fringe of its program.

Her contribution has been more than a contribution of money. She spends many hours of each day at her desk, directing the policies of the organization she established.

Among those who are co-operating with her she is happy to count the members of her family as well as a public that reaches into every corner of the land. And there is no more loyal supporter than her mother, Sophia Mayer.

Though thousands of our Jewish women claim interest in the peace movement, these several years of activity have produced from the circle of the Jewish community no single woman other than Mrs. Durlach, or man, other than Salmon O. Levinson, who has been as ready to give as generously and as understandingly to accelerate the advent of international peace, as to institutions for the relief of suffering or for the care of the aged.

The social vision of Jewish womanhood is in danger of shutting its window on the more glorious rays of light that clamor for admittance into her soul. Some biologists, as well as militarists, deny that the human race can progress without the stimulus of war. The Jew has developed a rich cultural heritage throughout a period of almost eighteen hundred years, in which he was never called upon to bear a weapon of war or to take his place in the armies of the nations. He did not miss the so-called creative stimulus of the battlefield.

Jewish womanhood, following in the path marked out by Theresa Mayer Durlach, may yet through its gifts of money, thought, and service, win the entire race to the ideal of a warless but more integrated world. Surely, no group should rally more quickly to the strengthening of every movement to outlaw war than the Jew who has learned that, as a minority group, he becomes the prey of the warring nations in any international conflict.

Ten Years of Work Among Jewish Girls

IT was ten years ago that the Beth Jacob Movement in Europe inaugurated its program of schools for girls, as a constructive service to Jewish girlhood and its moral, vocational, and religious development. From the thirty schools and 4,400 pupils of its first year, it has grown to 219 schools with more than 28,000 pupils, in Poland, Roumania, and Czechoslovakia, with other phases of its work reaching into Austria and Lithuania.

With the breakdown of educational facilities in these lands, particularly for young Jewish womanhood, this organization is saving this generation from the deplorable and shocking experiences of a friendless girlhood, that marked the years of the World War and its aftermath.

Mrs. Felix M. Warburg, Mrs. Israel Zangwill of England, and Mrs. Rebekah Kohut were among those who attended a recent function in New York City to honor Miss Tony Schreiber, the representative of the Beth Jacob Movement who is now visiting this country.

ESTELLE M. STERNBERGER.

A CHARMING PASTIME THAT WILL ADD CLASSIC DISTINCTION TO YOUR DECORATIVE SCHEME

Imported Needlepoint Tapestries

to be embroidered

A vast collection of exquisite petitpoint and grospoint tapestries, reproduced from rare old museum subjects. Mellow colorings that will add a new richness to your rooms, after you have enjoyed the pleasure of working out the patterns yourself. The collection includes wall panels, chair, bench, pillow and stool tops, chair seat-and-back pieces, fire screens —many already started. *Altman Needlecraft . . . Fourth Floor*

2^{25} *to* $195 *the piece*

B. ALTMAN & CO.
FIFTH AVE. AT THIRTY-FOURTH ST.
EAST ORANGE · WHITE PLAINS

Lord Douglas Changes His Mind

By ELMER GERTZ

WHEN Mrs. Sinclair Lewis speculated in the course of her little book on Hitler whether that weak-chinned Napoleon of anti-Semitism might yet make an about-turn in favor of the Jews, she unconsciously traced the thought-cycle of several erstwhile enemies of Jewry. The phenomenon of hatred turning to something akin to love is as gratifying as it is curious and ancient. Nowhere do we find it better exhibited than in Lord Alfred Bruce Douglas, in whose boiling veins flows the best and bravest blood of Scotland, that of Robert Bruce and the Douglas, ancient border terrors and liberators. The son of the pugilistic Marquis of Queensberry, he had of necessity a heritage of violence that even his angelic mother could not soften. The bitterness engendered by the long war over his relations with Oscar Wilde added, also, a strain of hatred to the brew of violence. Not even his inborn talent for poetry of the sweetest lilt could soften the man. The result was one of the most bitterly anti-Semitic personages of our day.

Too often, when Lord Alfred Douglas is recalled, it is only as the pretty boy friend of Oscar Wilde, the grand passion of that decadent's life. He appears too much in the light of a lesser satellite of the big star, when in truth it may be that long after Wilde is forgotten his young friend's poetry will be read and loved by more than an esoteric group.

During the years before the World War, Douglas was running his inconstant course as editor of the London *Academy*, a very terror at worst and a gadfly at best. He had associated with him as assistant, T. W. H. Crosland, than whom no man had more prejudices. Crosland, too, was a man of genius, a sort of latter day Samuel Johnson, but more hidebound in his dislikes (he had few likes) than Boswell's hero; and Alfred Douglas was a good pupil. To the Jews, he dedicated his most vicious effort and when the volume was virtually suppressed, perhaps due to the protests of Lord Rothschild and other prominent Jews, Crosland turned on Rothschild in his usual lurid fashion. In anger, he advised his lordship "to keep your nose out of my affairs," and in warning, averred "otherwise, you may find yourself defending an action for libel before an English Judge and a Jury with no Yids on it—thereby bringing upon your oily tribesmen the thing they most dread, namely, a public investigation of the facts."

Lord Alfred Douglas in 1930, when he was sixty.

A beautiful fellow, truly! And Lord Alfred Douglas was apparently of the same kidney. Recently, he complained to Bernard Shaw of the unfairness of certain attacks upon him, and Shaw was quick to reply: "Why should you, who have been so unjust to many good men, expect justice for yourself? Are you not wise enough yet to pray God to defend you from it? Does your conscience never reproach you for the reckless way in which you exploited Crosland's phobia for calumny in the *Academy*?" (Curiously enough, it was Douglas himself who sent me a copy of Shaw's candid letter to him.)

In 1923, Alfred Douglas was sentenced by Mr. Justice Avory at the Old Bailey to six months' imprisonment for libelling Winston Churchill. The imprisonment was a direct result of Douglas's hatred of the Jews. Six previous attempts to jail Douglas had failed; but when he accused Churchill of publishing a false report of the Battle of Jutland for the purpose of aiding a group of Jewish financiers, his luck failed him. He was clapped into prison, to repent if he would. His travails gave birth to one of the noblest sonnet sequences in the English language; marred although "In Excelsis" is by a vicious dislike of things Jewish, there his hatred takes on a religious ecstasy, a passionate, mystic strength:

"The leprous spawn of scattered Israel
Spreads its contagion in your English blood;
Teeming corruption rises like a flood
Whose fountain swelters in the womb of hell.
Your Jew—kept politicians buy and sell
In markets redolent of Jewish mud,
And while the "Learned Elders" chew the cud
Of Liquidation's fruits, they weave their spell.
They weave the spell that binds the heart's desire
To gold and gluttony and sweating lust;
In hidden holds they strew the mandrake mess
That kills the soul and turns the blood to fire,
They weave the spell that turns desire to dust
And postulates the abyss of nothingness."

I know no more appalling hatred than these lines evince; in all literature there is hardly a poem more uncompromising in its enmity. In the sonnet I have just quoted, Douglas makes anti-Semitism a crusade and clothes his words with apparently heroic garments. If one has a liking for rhetoric, one finds a ring of grandeur in the poem that is not dispelled until one catches one's thoughts, so to speak.

The Douglas of those years believed completely in the authenticity of "The Protocols of the Learned Elders of Zion"; in a foot-note to the sonnet, he mentions that the book "contains the revelation of the Jewish world-wide plot to destroy Christianity, and enslave all the nations of the earth."

No man, then, could have been more afflicted and disordered with the disease of anti-Semitism than Alfred Douglas. His conviction that the Jews are a menace to Christian civilization was adamant. When I first read "In Excelsis," I was moved to

(*Continued on page* 223)

SCHRAFFT'S

REASONABLE PRICES

People who expect the finest food quality at a reasonable cost are getting it at Schrafft's. Today Schrafft's prices, always moderate, are lower than they have been in years.

Daily 75,000 customers show their appreciation of Schrafft's superlative food, cakes and candies, at popular prices.

Schrafft's Club Breakfasts, for instance, are priced from 25¢ at the fountain and 35¢ to 75¢ in the restaurants . . . Afternoon Teas from 25¢ . . . and a Special Dinner, including steak or chicken, at $1.25.

Schrafft's new popular prices have not been achieved at the cost of sacrificed quality. Each meal you order . . . each box of candy you select . . . each cake you buy . . . brings Schrafft's superb quality.

THE SCHRAFFT'S STORES

New Popular Prices
on over a hundred more
favorite Schrafft's items

622-B

Money's Worth

Yellowstone Park is America's most-for-the-money vacation. Summer rail fares west are the **lowest ever!** Pullman rates also reduced. Individual or Escorted Tours.

Send for free Yellowstone album. Address our New York office, 560 5th Ave., or E. E. Nelson, 164 Northern Pacific Railway, Saint Paul, Minn.

For travel to the Pacific Northwest, California or Alaska, we commend to you the NEW

North Coast Limited

What About Jewish Trends?

(*Continued from page* 201)

Well, if that was meant to apply to the 4½ million Jews, as well as to Mexicans, etc., we are grateful. The sentiments are praiseworthy, but that is just a bit of good, wholesome, though rather thin, advice given by the Committee to the American people. What are the attitudes of the American people? What are the facts of the past and present? What the outlook for the immediate tomorrow? In other words, what is the trend?

Perhaps the Committee has accepted the definition of the word "Jew" exclusively as a religious term. To be sure, that is not the definition of most dictionaries nor of the United States Government statistics, but it is a legitimate point of view which has many adherents. So we pass on to the section on "The Church" and read it carefully, word by word. No, obviously there are no Jews in the United States.

To be fair, all this occurred before I invested the $10.00 and received the two volumes.

But being a Jew, I am naturally impatient. Taking advantage of the fact that Professor William F. Ogburn, the Committee's Director of Research, is a co-alumnus and somewhat of a colleague of mine, I wrote to him about the omission.

I promptly received the following reply:

"It was very nice to have your letter of the sixth. The question of race discrimination was left to Dr. Woofter in large part. He talked over the question of the Jews somewhat but it seemed very difficult to get statistical data which we could show in the form of trends. We tried very hard to keep out of the realm of opinion and to the realm of facts."

I confess that the answer did not altogether satisfy me. There were no data? But what's the matter with the two volumes, 1,664 pages strong? What's the matter with the thirteen volumes of monographs? What's the matter with three complete years of research — with the mighty army of professors and their assistants, with the million dollars or so contributed by the Rockefeller Foundation, which the study is supposed to have cost? What's the matter with the twenty Governmental departments, 110 private research organizations and over 500 individuals to whom appreciation is expressed for their help, advice and suggestions? Is there such dearth of information on a question of vital concern to 4½ million people and of some interest to the American people as a whole?

Social science and pure mathematics have for many years been the chosen fields of Jewish scholarship. Some of the greatest reputations in the field of social science in Europe have been attached to Jewish names. Even in the United States, in face of all the difficulties a Jew meets in his striving for an academic career, there are a number of Jewish scholars devoting themselves to this field. It is interesting to observe, for instance, when one looks at the title page of the monumental Encyclopedia of the Social Sciences (of which nine volumes have already appeared) that not only is the editor-in-chief, Professor Edwin R. A. Seligman, a Jew, but of the fifteen associate editors as many as nine are Jews—yet by some curious reason there is only one among the 42 contributors to Recent Social Trends. To the significance of this I shall refer again presently.

At any rate, whatever the cause, there obviously was no one within the group who would react in either an emotional or scientific way to the singular conditions of Jewish life i America. Neither a Jew who woul be concerned nor a Christian wh would be interested. Must one a sume that they didn't know or didn care?

Within the same week when th report came out, it was my good fo tune to meet in Cincinnati, on occ sion of a series of meetings of man scientific societies (the economi statistical, sociological associatio and others) a very charming youn woman from New York, a Jewis young woman — in fact, a Russia Jewish young woman. That she wa young and good looking is irrelevan to the story, but that she was a cleve and well educated young lady an presented a brilliant paper before th American Sociological Society is no irrelevant. That she came fro Columbia University—my own Alm Mater — is quite pertinent to th story.

"Are you on the faculty of Colun bia?" I innocently asked her.

"Oh, no!" she replied, "I am no and don't expect to be. I was tol very frankly by my professor tha being an immigrant and a Jewess was useless for me to hope for a academic career." And it probabl is another coincidence that ther were several Columbia professors o the research staff of the Committe

However, no prejudice should b charged on the basis of such flims evidence, but lack of interest an understanding may be. When th bulky volumes finally arrived turned immediately to Chapter X "The Status of Racial and Ethni Groups." Even the staunchest anti nationalist among us will not den that we do represent a "racial" o "ethnic" group. The chapter ha been contributed by Professor T. J Woofter of the University of Nort Carolina and there are not man Jews in the State of North Carolina Perhaps the problem of their eco nomic and social position is no much of a problem there. In a foot note to this chapter we read:

"No treatment of the Jew is includ ed in this chapter for the reason tha separate statistics of this group is no available and for the further reaso that the group is not homogeneous including a number who are de scended from many generations o native parents and others who ar aliens of several nationalities."

Well, at least we were worthy of four-line footnote. Perhaps we ough to be grateful for that.

Logically, either one of the two excuses might well stand on its own feet or be defended. Taken together the two begin to look like an afterthought and an alibi.

WE Jews are considered to be a very sensitive people, and perhaps we are. We are said to be carrying a chip on our shoulders, and perhaps we do. Yet how easily we are taken in and mollified by a little praise or recognition from non-Jewish sources! How grateful we are for the merest kind word.

Here is an issue of the *Jewish Daily Bulletin* for January 12, 1933. Here is an article, two columns long, under the saccharine title:

"TRIBUTE PAID TO JEWISH SOCIAL WORK IN REPORT OF RESEARCH COMMITTEE"

which is followed by a subtitle:

"Fair Number of References to Jewish Affairs and Developments in the Report"

Says the enthusiastic reporter:

"Jewish matters and references to Jewish activities appear again and again in the report. In many cases these references are gratifying acknowledgments of the satisfactory organization of Jewish life."

What more could a Jewish heart desire? What right does any Jew have to kick?

Let us then see just exactly what basis there is for this grateful appreciation. The index discloses as many as fourteen references, making by actual count 67 lines, or a page and a half out of the 1,664 pages of the Report. What do those references teach us about Jews and Jewish life in America? Included in them are references to Catholics, Protestants and Jews alike. We learn that there are three hundred Reform rabbis (not a word of the other two branches of the Jewish fold); that there are two (sic!) Jewish schools of theology, and let the five existing schools fight it out among themselves as to which were included and which omitted. We learn that between 1906 and 1926 there was an increase of less than 11 per cent in "Christian churches and Jewish synagogues," which may be true if taken together, but is, of course, quite misleading for Jewish houses of worship. We are told that there are no reliable figures of membership in Jewish congregations but that the value of Jewish church edifices and their expenditures grow faster than

SPRING CLOTHES
for Children
Smart in Style—Thrifty in Price

While our Children's Wear for Spring shows a marked lowering in price, there is no lowering of the Maison de Blanc's customary standards of style, quality of material and workmanship.

GRANDE MAISON de BLANC INC.
540 FIFTH AVENUE at 45th Street
New York

Two can live almost as cheaply as one...

$1 a day more for two persons at the Hotel Lexington. For instance, rooms at the minimum rate of $3 a day for one person, are only $4 a day for two.

And the Lexington is a new hotel, located in the Grand Central Zone, one block from fashionable Park Avenue.

HOTEL LEXINGTON
Grand Central Zone, Lexington Ave. at 48th St.
NEW YORK CITY
CHARLES E. ROCHESTER, Gen'l Manager

HOTEL
ADELPHIA
EACH ROOM WITH BATH
FRENCH RESTAURANT
COFFEE GRILL
ROOF GARDEN

400 Rooms
$3.50 Single
$5.00 Double

DAVID B. PROVAN
Managing Director

CHESTNUT AT 13th STREET
PHILADELPHIA

for Protestant and Roman Catholic churches. There is a reference to the Jewish Welfare Board and the 160 Y. M. H. A.s and Y. W. H. A.s and 102 Jewish community centers, which is followed by a statement that the Jewish Welfare Board has 285,000 members, which is simply not true because the Jewish Welfare Board does not claim the membership of organizations loosely affiliated with it as its own. There are brief references to the Central Conference of American Rabbis and to the Council of Jewish Women, and finally there is the star reference, the longest and most complimentary of all, devoted to the relatively higher standards of Jewish social work: "Jewish agencies appear to be more adequately financed, with a more generous assistance to families, a more stable clientele, higher salaries and a lower case work per worker." That is all.

There it is: the complete record—and I may be of a very ungrateful nature, but frankly, I am not impressed.

One could not justly complain about the Jew's position in the domain of politics and government—the great issue in Germany and Poland. But what about:

Social discrimination?
Economic discrimination?
Educational discrimination?

Social discrimination in the narrower, vulgar definition of the word "social"—can there be any dispute as to that? Clubs, hotels, apartment houses and most manifestations of private social intercourse.

Economic or employment discrimination. Read Broun and Brett's "Christians Only," or better still, the private confidential files of the B'nai B'rith Anti-Defamation League, of the American Jewish Committee, the American Jewish Congress, the National Council of Jewish Women, the Emanuel Sisterhood Employment Service.

Educational discrimination. Just make a study of the catalogues of our leading institutions of higher learning. Compare the percentage of Jewish names on the faculties, even in those institutions which have Jewish student bodies constituting from 25 to 50 per cent of the student body. Are these problems or are they not? Has there been a considerable aggravation of these conditions during the last 25 years? What is the "social trend" of the Christian-Jewish relationship in this country?

Of course, we may rail at the leaders of the Committee on Social Trends. We may accuse them of lack of knowledge and understanding—perhaps of lack of interest or even definite dislike to tackle this unpleasant problem.

There is, however, another side to it. There is a moral; perhaps even two morals.

In one respect we must agree with the Committee. There is an astonishing paucity of real, vital information about American Jewry—astonishing when its size, wealth and energy is considered. I am not referring here to Jewish scholarship, to linguistic, theological, or historical studies—but what of the life of American Jewry yesterday and today?

The great source of information—accurate statistical information—about the American people, is our decennial census. It is the handbook of every student, but we can learn from it almost nothing about Jews. Why? Because for many years Jewish leadership in America (largely Louis Marshall) objected to the Government taking cognizance of religion in its censuses.

The price of this "victory" is the deplorable state of ignorance about ourselves. We happen to have some reliable data for Jewish immigration because the Immigration Bureau for many years classified immigrants by nationality and included the Jews as a separate nationality. Every writer about American Jewry quotes these figures but we don't know accurately even how many of us there are here, where we are, what our birth rate and death rate is, what our occupations are, what our wealth or our achievements. When we try to find out, it takes time, labor and money and in the end the results are only approximate at best.

Of course, the harm can't be undone for the past and, of course, it may sound foolish to raise this question now, in 1933, while the results of the 1930 census are being published and there are seven years left until the census of 1940, yet there are a great many other special reports published by the Government every year. If we desired it and asked it, each report might contain detailed information about Jews which through years it would cost millions to obtain separately.

But the second moral is even more important.

We have five theological seminaries, libraries, hundreds of rabbis, federations, bureaus, foundations, social agencies, but what we do not have is a single institution in which conditions of American Jewry would be the main study. The Bureau of Jewish Social Research in New York City is devoted exclusively to problems of Jewish philanthropy and social work, as if philanthropy was all there is in Jewish life.

There are simple problems which can be studied through figures alone but there are many complex problems like those mentioned above. They require careful study by experienced, understanding and sympathetic minds.

Take this matter of growing, threatening discrimination. We think it is growing, anyway. We know it exists. Two non-Jews, Broun and Brett, have written a book about it; it makes interesting, exciting reading. It confirms many of our impressions, but it is quite short on reliable information. What is the trend? Are things getting better or getting worse?

We do not know.

Two years ago, under the leadership of B'nai B'rith, a National Conference on Jewish Employment was organized. The most important Jewish national organizations belonged to it. The best known leaders of American Jewry participated in it. One of its first decisions was to study the problem thoroughly. Of course, that takes money. Efforts were made to raise the necessary funds. We spoke of $50,000, reduced it to $25,000, were willing to undertake it even with $10,000—but with all the national organizations participating, with all the great Jewish philanthropists and Jewish foundations in the land, the most that was achieved was a tentative promise of $2,000 from two organizations, and the project was abandoned.

No money? Until recently we had money for everything that a Jewish community needed or thought it needed. Do Jews have to be convinced of the value of knowledge?

The moral is that a people (or a group, if you like that better) will know as much about themselves as they desire—I mean really *want* to know—and are willing to pay for in time and money.

And if we don't, if we are not concerned, not even interested, why expect it of the members of Hoover's Committee?

Artist's Soul in Turmoil

(*Continued from page* 198)

an artist can see it and por-
it.

ook at any one of the dozen busts
Dykaar in the National Museum
you will see for yourself. If you
pen to have known Samuel Gom-
s you will think yourself in his
ng presence. The veteran labor
ler's dynamic features are in mo-
. His eyes are penetrating. His
seem to move, to form the words
ch stirred vast groups of men.
o up to Capitol Hill and slip into
chambers of the United States
reme Court and watch Chief
ice Hughes. If you are fortunate
ugh to be there when he delivers
pinion, watch him closely. Then
down to the National Museum.
will realize how well Dykaar has
ght Hughes's soul and immortal-
it in marble.

you knew 'Gene Debs, you will
k you have the living man be-
you when you see Dykaar's
y of him. No, it is not in the
ional Museum. Dykaar had it
e as a loan piece for a while. But
was asked to remove it in the
's when a portrait of Debs who
ached peace was not exactly wel-
e in the same room with those
o fought a "war to end war."

ook at the bust of Abraham Cahan,
veteran Jewish journalist. You
expect the marble lips to open
emit a portrayal of a better
ld about to emerge out of the
os of the day. This portrait of a
and a Socialist is in the per-
ent collection of the National
seum.

Who is this man who has veritably
shed the gates of citadels and
ced therein these images of mak-
of modern American history? As
kaar himself puts it: "a Russisher
del"—a little Russian Jew—the
of a poor shoemaker in a small
n of the old Pale of Settlement.
does Dykaar say it boastfully. He
her attributes to his Jewish blood
ability to wrestle with fate and
rcome imposing obstacles. As I
to him about his early days in
erica, a cloud passes over his
e.

Oh, I hate to think of those dark
rs," he says. "I have been in this
ntry almost sixteen years. The
t seven or eight years are still a
htmare to me. Not so much be-
se I suffered want, terrible, un-
akable want. But because for
en whole years I produced noth-
ing. Oh yes, I did try to make a bust or two. But under what terrible conditions . . . ."

DYKAAR had an urge for making things, for carving them out of wood, for moulding them out of mud, very early in life. He says he remembers trying to carve and to model when he was five. Of course, he was not encouraged. His parents were pious Orthodox Jews. They knew the biblical injunction against fashioning graven images. He was made to suffer for it often enough. But he was persistent.

Fortunately for the future artist, his tutor was a rather enlightened person. He explained to the distracted parents that the graven image injunction referred to idols and idol worship, and not to the sort of things which their son was making.

"But we want him to be a rabbi and interpret God's word," said the father.

"He will interpret God's word in ways which the good Lord will indicate," answered the teacher.

In Vilna, that center of Jewish learning which has given to the world many a great Jew, Dykaar had the good fortune to attract the attention of a Jewish sculptor who had come on a visit from Paris. Young Moses Aaron felt encouraged. He was imbued with the idea that in the French capitol he would find opportunities for study. He was told of free art schools and of ways of finding bread and shelter.

The years have dimmed his memory of what followed. All he remembers is that he managed to get to Paris, where the sculptor met him at the station and took him to his home. Before long Dykaar found himself earning a modest livelihood as a marble cutter. He worked and dreamed at his work. He hoped the day would come when he could carve out his own ideas and emotions in marble. How he would make them live! His work brought him into contact with sculptors. He began to feel at home in the atmosphere of art and artists. One day he had the honor of meeting Raoul Verlet, the noted French sculptor. The great master noticed the sure touch with which the young Russian Jew was handling his marble. His quick eye detected the future artist in the young artisan.

That was the beginning, the real auspicious beginning, for young Dykaar. Under Verlet he began to learn his art. Under the kindly guidance

A trip Abroad means a Trip to Germany

Europe's really interesting and many-sided country, offering the fadeless past and the surpassing present. Appeasing refuge from the weariness of daily routine, struggle for gain, and stress of social activities.

The center and summit of music and art, irradiating this land of great operas, symphonies, *lieder*, architecture and painting. The essential completion of a modern education for young and old, inviting you to the art of life and the life of art.

The giver of social cultivation and undying memories endlessly renewed. Your courteous and honest host in old world village or modern city, where for modest expenditure you are assured of spotless comforts, delicious food, light-hearted entertainments, surpassing landscapes and rewarding experience.

GAY BERLIN. Zeppelin trips. Modernistic art. World's fastest train, the "Flying Hamburger"

Write for Booklet 100 about Germany

GERMAN TOURIST INFORMATION OFFICE
665 Fifth Avenue-New York

Famous for Half a Century!

Ask For and Insist on Getting

HOROWITZ MARGARETEN MATZOHS

"The Matzoh with the Taste"

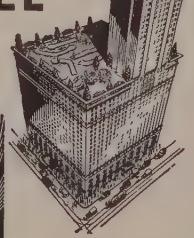
Absolutely pure and

KOSHER FOR PASSOVER

Also get the other HOROWITZ-MARGARETEN PASSOVER PRODUCTS

Egg Matzohs, Egg Noodles (fine and wide), Egg Barley, Egg Flakes, Matzoh Meal, Cake Meal, Potato Starch, Farfel, Hygienic Matzohs, Hygienic Matzoh Meal, Whole Wheat Matzohs, Baby Food, Coffee, Tea, and Spices.

Your HOTEL



1933

A CENTURY OF PROGRESS CHICAGO

for the FAIR

Stay at the Morrison, in the "heart of the Loop," close to theaters, shops, and railroad stations, when you come to the Fair this summer. The world's tallest hotel, 46 stories high—and all rooms outside with bath, Servidor, circulating ice-water, and bed-head reading lamp. Garage facilities. *A great hotel in a great city.*

2500 ROOMS—$2.50 UP

LEONARD HICKS, *Managing Director*

MORRISON HOTEL

Madison and Clark Sts., CHICAGO

of the master, Dykaar developed by leaps and bounds.

When war came to France, Dykaar was advised to go to the United States. There was no room for art and artists amidst the roar of cannon. Soon the youth found himself a stranger in a strange land. He was without funds, ignorant of the language, friendless. New York oppressed him terribly. The noise, the hurry and bustle, the crass materialism, seemed to strangle him. He left. Being a European, he naturally gravitated toward the capital. To a European the capital of a nation means the place where art and culture are concentrated.

His disappointments in Washington were numerous. He could find no atmosphere of art, the kind he had grown accustomed to in Paris. Not knowing the language, his contacts were chiefly confined to persons of limited cultural attainments. Art was a strange, unknown thing to them. They felt that the business of an immigrant was to get a job quickly, learn the language and save enough to open a little grocery store or a tailor shop. Some of his acquaintances thought him lazy. Others regarded him as insane when he insisted he was a sculptor and must devote himself to his art.

Somehow Dykaar met Champ Clark, then Speaker of the House. He succeeded in getting the Missouri statesman to pose for a bust. To this day he cannot forget the many little kindnesses at Clark's hands.

"He was such a kindly individual. He never denied himself to me for a sitting. Never was too busy to see me . . ."

Clark is the first Speaker of the House whose image adorns the Capitol in the form of a bust rather than an oil painting.

It was through Clark that Dykaar obtained an opportunity to do a portrait of Vice-President Marshall. Then came a bust of Calvin Coolidge, a copy of which stands in Vice-Presidential row in the Capitol. Another copy is at Amherst College.

DYKAAR was born in 1882 in a small town near Vilna. His real name is Moses Aaron Weiner. When I asked how he came to adopt the name Dykaar he explained:

"Aaron is Arkady in Russian. I used the letters of that name to form my non-de-plume. The word Dykaar in Russian means savage."

I called his attention to the fact that Arcadia stands for happiness in our language. He looked surpr and smiled. Happiness was n his middle name, he laughed. In he claims it has had little plac his life.

Among his early American w is a bust of Hudson Maxim. He s of Hudson Maxim's kindness to In fact, Maxim arranged a part honor of the then unknown a and spoke of him as the greatest ing sculptor.

"I was really embarrassed and as much to Mr. Maxim. He sm back at me and said: 'You d know yourself the real significa of your own work.'"

Dykaar does not use initials be his name. He does not try to his unadulterated Jewish Moses. is frankly a Jew. He is a nation who hopes that Eretz Israel again flourish. He sees in the building of Palestine as a Jew Homeland the possibility of a nor Jewish cultural development. feels that the time will come w Jewish art will blossom forth, Jews living a normal cultural ex ence will give the world treasure great value.

Before concluding my visit to artist, I asked:

"Mr. Dykaar, since the B'NAI B'R MAGAZINE goes into more than 50, Jewish homes in America, and m thousands in Europe, is there s message you would like to give y people?"

He looked at me in surprise shrugged his shoulders.

"A message from me? My w would be the best message I co give."

"But surely there is something would like to say to our people."

He remained thoughtful for a ment. Then he turned to me said:

"My father was a man who ne uttered a word of complaint. I like him. I would not want anyth I say to sound like complaint. since you wish me to speak thoughts I will. Please tell the Je ish people in America that no peo can live by bread alone, or by cha ty alone. Art is the soul of life the soul of a nation. If the Jew people would encourage artists would soon have great Jewish art great Jewish artists. When I thi back and recall how pathetica little my own people did for me the way of encouragement or in pr tical ways, I cannot help a feeling resentment. An artist must feel t his own kinsfolk are ready to h

rise. France has a Rodin be-
se its art aspirations have striven
ards for centuries. Rodin was
the beautiful blooming of a cen-
plant.

I am sorry to say that Jewish ar-
s can expect but little from the
ish people. Jews have not yet
ned how to foster and preserve
treasures which count in long
ge terms. If Jewish artists were
ouraged by their own people the
ole world would be enriched and
Jew would be credited with the
ichment."

he message of this artist who
ts modern American history into
nortal clay is all the more signifi-
t because the encouragement he
eived came from others than his
n people. As this article is being
itten the news has come that
kaar's portrait of Nicholas Long-
rth, late speaker of the House of
presentatives, has been purchased
Congress and given a place of
nor in the Nation's Capital.

Dykaar's most recent work is a
rtrait of General Pershing.

t is high time for our people to
l upon an artist like Moses Aaron
kaar to help immortalize in clay
d bronze and marble the signifi-
nt Jewish personalities of our day.
hat better heritage to the coming
nerations of Jews in this country
n this generation hand down in
astic form?

The Sad Story of Lhevy

(*Continued from page* 199)

sistance; he sits there impassive
e a Buddha, and whenever I set
es on him, I blush and turn pale,
d slink away!" Lhevy brought his
ger-nails together with incredible
eed, making a continuous dry rat-
. "What am I to do about it?"

For my part I am perfectly certain
s landlady thought I was respon-
ble for it. After showing me
hevy's door, she sniffed unpleasant-
. When I left the house, she lifted
n aggressive chin and slammed be-
ind me a decidedly discourteous
oor.

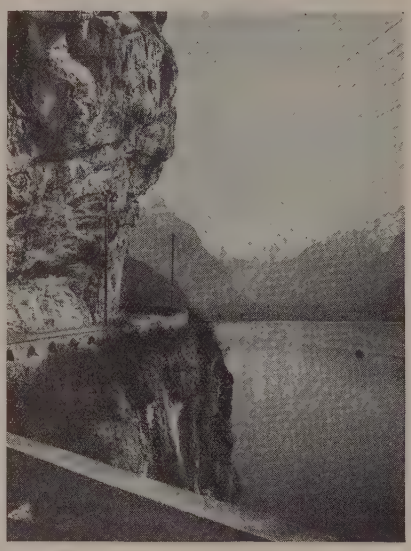
But this is Lhevy's story, not the
ndlady's. It may not be wholly
seless as an admonition, though I
ould not maintain this is my pri-
ary reason for narrating the epi-
ode. I like Lhevy well enough. I
ope you've gathered that. But
rankly I'm enjoying the recollection
f his encounter with Cahn with
uite unusual enthusiasm. We went to the Jewish house at the Leys school in Cambridge, and then we passed on to Trinity together, where we were great friends. He was such an entertaining mixture. For heavy days and hours he would maintain a silence as enigmatic as the Sphinx. So far from joining us in a conversation, he would pretend not to hear questions quite evidently directed at him. Even on disputed matters concerning which he had his own private and thoroughly satisfactory erudition he would remain tantalizingly silent. Then, on some question which in no way concerned him, upon which he was, in fact, notoriously ignorant, he would suddenly, in that tintinnabulous falsetto of his, break into the most prolix periods. Nothing could stem his released eloquence. Cushions made him merely ungrammatical. Flung ink made him more obstinate. You should have heard him denouncing the Revisionist school of Zionists. He'd never heard of them, even.

But we left him haranguing his bust of Dante, a process in which, it is rumored, his servant—his "gyp" as we call him—next morning found him still engaged. Then a silence would gather about him again, envelopingly, like a sea-fog. He would dispense with salt at dinner, if it was necessary to open his lips to demand it. He would walk three miles to a bridge if it was necessary to shout to the ferryman across the river. Everybody believed that if he got married during one of his fits of taciturnity they would have to defer the ceremony until such time as Lhevy would consent to recite the prayers.

People said it was pathological. Now that is a ludicrous word, like "complex" and "gesture," and for myself I will have no truck with it. But you must decide for yourselves where the pathology comes in.

"There was nothing about him to suggest it," swore Lhevy. "How could I possibly have guessed? I just got into the train at Framblewood, miles away, my dear man, from anything. I have only the dimmest idea in the world how I got there. Of course, I walked to Framblewood, or rode on a cart, or something. I wasn't just spirited away. But what I am insisting on is the stupid accidentalness of it all. I just happened into that train at Framblewood like a thistledown. It was about three or

(*Continued on page* 218)



A Treasure-House of Scenery Behind the Towering Alps

Switzerland—fairyland of azure lakes, snowy peaks and quaint century-old villages. Every golden hour spent in this fascinating land remains a precious memory throughout a lifetime. Visit it NOW . . . such an opportunity may never come again. Costs everywhere are sweepingly reduced. Swiss thoughtfulness provides a unique railroad ticket on which you travel as you please—change your route at will—with rates adjusted to suit all tastes.

You will include in your trip lovely LUCERNE, cradle of the Swiss Confederation and unique spot for excursions by Boat and Rail . . . and on the Simplon line distinguished LAUSANNE-OUCHY, international center for education and travel . . . the LOETSCHBERG line to the BERNESE OBERLAND, with the quaint old towns of BERNE, capital of Switzerland . . . and THUN-INTERLAKEN for that spectacular trip . . . to the JUNGFRAUJOCH.

Write for Packet BB-1 to the Official Agency of the SWISS FEDERAL RAILROADS, 475 Fifth Avenue, New York City.

SWITZERLAND

NEWS OF THE LODGES

Louis Cohen Gets Medal

THE congregation of the United Hebrew Temple, Fort Smith, Ark., utilized the occasion of B'nai B'rith Day to present Louis Cohen, president of District No. 7, with a medal for his great work in B'nai B'rith.

Louis Cohen

Brother Irving Friedman, state chairman of B'nai B'rith lodges in Arkansas, introduced Bro. Cohen, and Rabbi Samuel Teitelbaum presented the medal. Brother Cohen then delivered the principal address of the evening, explaining in detail the manifold activities of the Order.

3 CRUISES *for the price of ONE*

MEDITERRANEAN
NORWAY
EUROPE

S.S. VOLENDAM

SAILING from NEW YORK **JULY 5th**

54 DAYS - - $425 and up

Including all shore excursions. First Class throughout.

Visiting 12 countries—25 cities. Traveling 13,000 miles on the popular VOLENDAM with Holland-America Line's famous First Class service and cuisine. This cruise is really 3 in 1, and unquestionably one of the outstanding travel "sales" of the year. Comprehensive program of included shore excursions and organized entertainment. Special dance orchestra. Every facility for a happy social life.

Full particulars from your TRAVEL AGENT or

HOLLAND-AMERICA LINE

29 BROADWAY, N. Y., *and offices in principal cities*

FRANK TOURIST CO.

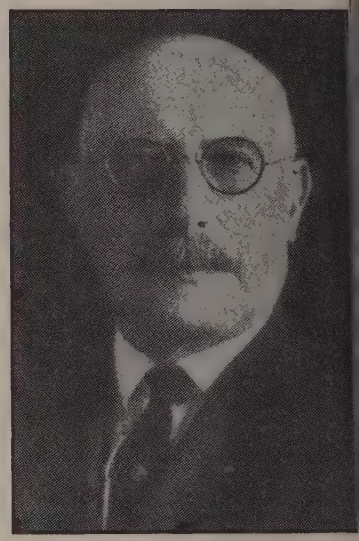
542 FIFTH AVENUE (at 45th Street) NEW YORK

B'nai B'rith Sends $2500 to Earthquake Victims

SOON after learning of the earthquake which killed many and reduced thousands to homeless poverty in Southern California, B'nai B'rith National Headquarters sent $2,500 for the direct relief of the victims. It was used for food, shelter, and clothing for those whose belongings were swept away by the 'quake.

The money was appropriated from the B'nai B'rith Emergency Relief Fund which, in its more than twenty-five years of existence, has sent hundreds of thousands of dollars to victims of earthquakes, floods, fires, storms, pogroms, and other major disasters in all parts of the world.

BOY Scout Troop No. 4, Roanoke, Va., was one of three to make a perfect score in the recent annual troop inspection. It is sponsored by Israel Friedlander Lodge.



Leopold Myers, of Zion Lodge No. Columbus, Ohio, who has been a mem of the Order for 64 years. He was es cially honored at a recent Past Preside Night of Zion Lodge, at which time President of the Order was the gu speaker. Brother Myers is the father the capable Jack Myers, head of B' B'rith Social Service work in District No

OAKLAND (Cal.) Lodge No. 252 w largely responsible for the go will gesture in its city recently wh a public concert was given by choir of the First Unitarian Chur and the Jewish Community Cen orchestra.

New officers of Gate City Lodge. Left to right, seated: Herman Hyman, 1st vice-president; Henry A. Alexander, of Constitution Grand Lodge; Frank A Constangy, president; Dr. Louis Rouglin, 2nd vice-president. Standing: Samuel E. Levy, treasurer; Joseph M. Brown, secretary; and Edward M. Kahn, 3rd vice-president. Leon Kletzky, not shown, is the efficient publicity man of the lodge.

A PHOTOGRAPH of the new officers of Gate City Lodge No. 144, Atlanta, Ga., appeared in the rotogravure section of a recent issue of Atlanta *Journal*. The lodge will sho ly celebrate its 70th anniversary.

Bethlehem Lodge Gives Annual Civic Award

Placque awarded annually by Bethlehem Lodge to outstanding citizen.

BETHLEHEM, Pa., Lodge No. 920 sponsors one of the most popular events in its city annually when it presents a bronze placque to a citizen of Bethlehem outstanding for civic achievements. The award, which was first made last year, has this year been given to Russell K. Laros, prominent local business man.

The banquet at which the placque was awarded was attended by 180 persons. Rabbi William H. Fineshriber of Temple Keneseth Israel, Philadelphia, delivered the principal address of the evening. S. R. Taylor presented the placque to Mr. Laros. Jacob Friedman, president of Bethlehem Lodge, who conceived the idea of the award, was introduced by Morris Black, general chairman of the second annual placque award committee of the lodge. Harry Margolis was toastmaster of the banquet.

* * *

K. C. Lodge to Launch Drive for Members

IN honor of the ninetieth anniversary of B'nai B'rith, and its own sixtieth anniversary, Kansas City, Mo., Lodge No. 184 will soon have its annual membership drive. Nathan Mnookin, vice president, is general chairman; Walter S. Wolfson and Joe Glass are "generals" heading competing teams for the best record.

DR. SAMUEL THURMAN, rabbi of the United Hebrew Temple in St. Louis, turned over his pulpit to Richard E. Gutstadt, Director of Special Activities of the Order, at a joint meeting of Ebn Ezra Lodge No. 47 and Missouri Lodge No. 22.

* * *

President Cohen Speaks at Hamilton Conclave

PRESIDENT Alfred M. Cohen addressed approximately one hundred delegates to a conference of Southern Ohio B'nai B'rith lodges at Hamilton, Ohio, recently. Lodges in Dayton, Middletown, Cincinnati, Springfield, Columbus, and Hamilton were represented.

Rabbi Gabriel Zacuto delivered the invocation, and Boris Petricoff, president of Hamilton Lodge No. 882, welcomed the visitors. The local Women's Auxiliary served lunch. President Cohen addressed the afternoon meeting, following the scheduled address by Dr. Israel Bettan, of the Hebrew Union College. Other speakers were L. J. Bender, Warren; Henry Marcuson, Cleveland, and Leonard Freiberg, Cincinnati.

The conclave was concluded with a dance in the evening.

* * *

L. A. Lodge Seeks 250 New Members This Year

IN honor of the ninetieth anniversary of B'nai B'rith this year, Los Angeles Lodge No. 487 has set as its 1933 goal the initiation of 250 new members. A special committee of fifty has been enlisted for the effort. It is headed by Brother Milton M. Black; Brothers Julius Miller and Judge Edward Brand are vice-chairmen.

* * *

REV. R. Gordon Burgoyne, president of the Prisoners' Aid and Welfare Association in Montreal, spoke at a recent meeting of Mount Royal Lodge No. 729, Montreal, and appealed for public support in behalf of Big Brother work and the problem of handling first offenders. Brother Max Bailey, president of the lodge, said the executive committee of his group would give serious consideration to the possibility of B'nai B'rith collaboration in Big Brother work.

A gay good time in the American manner to

EUROPE

You'll enjoy every minute... you'll be the guest of honor at a gorgeous time as only Americans know how to give it to you...when you travel on smart, modern, United States liners.

To England, France and Germany

S. S. LEVIATHAN

Modern "Yankee Clippers"
World's fastest cabin ships

To Ireland, England, France and Germany

S. S. MANHATTAN — S. S. WASHINGTON (Maiden Voyage May 10)
S. S. PRES. HARDING — S. S. PRES. ROOSEVELT

Four comfortable American "one class" liners direct to London. Fare $90.

AMERICAN BANKER — AMERICAN MERCHANT
AMERICAN TRADER — AMERICAN FARMER

Please give me information about the most convenient sailing date for me to Europe. I plan to leave about..... There will be .....persons in my party.

Name.....

Address.....

City.....

Send the coupon above to your local agent, or direct to

U. S. LINES

AMERICAN MERCHANT LINES

Roosevelt Steamship Company, General Agents
No. 1 Broadway, N. Y. Offices and Agents Everywhere

MIZRACH WINE COMPANY, INC.
320 GRAND STREET, NEW YORK CITY
We advise all worshippers of Congregations for whom we are distributors of MIZRACH CARMEL wines imported from Palestine to procure their Passover supplies as soon as possible.
Phone: DRydock 4-7999 J. L. HOROWITZ, Pres.

TO AND FROM EUROPE... ENJOY CUNARD'S COURTESY, SUPERB SERVICE, ATTENTION

Up-to-the-minute modernity . . . the Aquitania has just completed and the Berengaria is now undergoing extensive alterations, giving both liners many new outside rooms-with-bath, equal in spacious luxury to any afloat.

Sailings to Cherbourg and Southampton:
First Class and Tourist Class

Aquitania...†April 6, May 10, May 27
Berengaria...April 26, †May 18, June 7
**Mauretania* . . . . . April 21
†Embarks night before.
*To Plymouth, Cherbourg and Southampton.

Also frequent Cabin and Tourist Class sailings by a great fleet of modern, ultra-comfortable Liners, from America and Canada to various ports in Europe.

Cunard Cruises . . . a brilliant series of vacations-at-sea aboard famous Cunarders.

See Your Local Agent. No one can serve you better or Cunard Line, 25 Broadway, New York

CUNARD LINE
"Real Ships . . . Real Officers"

A. Z. A. BOYS!

Do You Want to Earn From $1.50 to $5 a Day in Spare Time?

THE B'NAI B'RITH MAGAZINE is making a special offer to members of the A. Z. A. only, whereby they may earn money after school, on week-ends, or during any spare time they may have. The MAGAZINE is launching a subscription campaign, and wants A. Z. A. boys to represent it throughout the country.

THE B'NAI B'RITH MAGAZINE is THE National Jewish Monthly—the largest Jewish publication in the world in any language (with the exception of a few Yiddish dailies). The greatest living Jewish authors are represented in its pages each month. The annual subscription price is only $1.50. It is easy to sell. We are offering a liberal commission on each subscription sold.

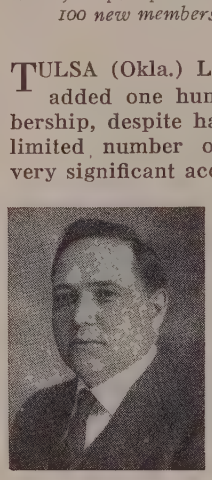
For complete details, subscription blanks, etc., write to

PHILIP KLUTZNICK,
659 Omaha National Bank Bldg.,
Omaha, Nebraska.

Kusworm Inspires Lodge in Tulsa, Oklahoma

Above, Saul A. Yager, president of Tulsa Lodge No. 798. Right, Julius Livingston, chairman of the membership committee which, despite present conditions, obtained 100 new members for the Order.

TULSA (Okla.) Lodge No. 798, has added one hundred to its membership, despite hard times and the limited number of eligibles. This very significant accomplishment was celebrated with a dinner and dance at the Hotel Mayo on the night of March 5. Brother Sidney G. Kusworm of Dayton, Ohio, member of the Executive Committee of the Order, was the guest speaker. Of his inspirational address Brother Saul A. Yager, president of the lodge, wrote to the President of the Order:

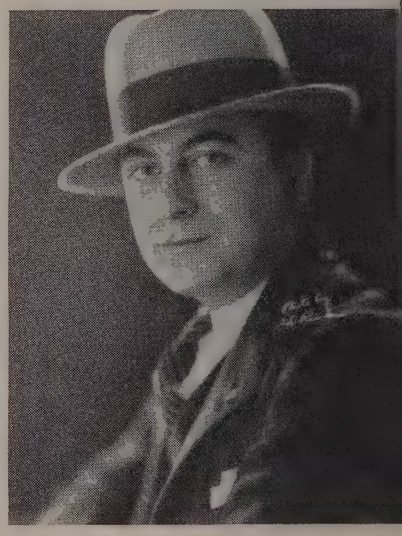


Sidney Kusworm

"Brother Kusworm made an inspiring address and awakened the Jews of Tulsa to their responsibility to B'nai B'rith. While conditions here are not conducive to a continuation of the membership drive, nevertheless we are going on with our effort and we feel that we can still further increase our membership as the result of the inspiration which Mr. Kusworm left with us."

JUDGE JOSEPH L. KUN, Philadelphia, spoke on the activities of the Order before a recent past presidents' meeting of Hazleton, Pa. Lodge No. 887. The meeting was followed by a dance, and was one of the outstanding events of the city.

Representatives from other lodges in District No. 3 were present.



MRS. Max B. Margosches, a past district deputy for District No. 1, has been elected president of the Lord Reading Club in Ottawa, Can. This group is the only one in Canada to bear the name of Lord Reading who, with his wife, are patrons of the organization.

Among Our Contributors

ISAAC GOLDBERG is an author and critic living in Roxbury, Mass. His latest book, a biography of Mordecai Manual Noah, will be published this spring.

BERNARD POSTAL is a free lance writer living in Union City, N. J.

LOUIS GOLDING is the author of "Magnolia Street" and many other books.

DAVID EWEN is a free lance Jewish journalist living in New York City.

DR. I. M. RUBINOW is Secretary of B'nai B'rith.

ELMER GERTZ is a young Chicago attorney and author of a book on Frank Harris.

JACOB DE HAAS is an author and outstanding American Zionist, living in New York.

OSCAR LEONARD is director of the Jewish Social Welfare Agencies in Washington, D. C.

JEWISH CALENDAR

1933

**Fast of Esther	Sat., Mar. 11
Purim	Sun., Mar. 12
Rosh Chodesh Nissan	Tues., Mar. 28
1st Day of Passover	Tues., Apr. 11
8th Day of Passover	Tues., Apr. 18
*Rosh Chodesh Iyar	Thurs., Apr. 27
Lab B'Omer	Sun., May 14
Rosh Chodesh Sivan	Fri., May 26
Shavuoth	Weds., May 31
	Thurs., June 1
*Rosh Chodesh Tammuz,	Sun., June 25
Fast of Tammuz	Tues., July 11
Rosh Chodesh Ab	Mon., July 24
Tisha B'Ab	Tues., Aug. 1
*Rosh Chodesh Elul	Weds., Aug. 23

NOTE: Holidays begin in the evening preceding the days designated.
* Rosh Chodesh also observed the previous day.
** Fast observed on previous Thursday.

DURING 1932, the Leo N. Levi Memorial Hospital at Hot Springs, Ark., provided for the care and maintenance of 4,558 patients in its wards and clinics, according to its twenty-second annual report, just published. They came from every section of the country. The expenditures for the year totalled $65,000. The Leo N. Levi Memorial Hospital is strictly a charitable institution and admits no paying patients, though it encourages them to make a modest contribution if possible.

* * *

MILTON P. FIRESTONE, of St. Paul, past president of District No. 6, addressed a large meeting of Winnipeg, Canada, Lodge No. 650 recently. The meeting was followed by a supper-dance for members and their families only.

* * *

EMANUEL GESTENFIELD has been installed for his third term as president of Wichita (Kans.) Lodge No. 857. A large audience was present for the ceremonies. Rabbi Harry R. Richmond, and the outgoing president, Adolph Brick, delivered addresses.

GOODMAN'S
IMPROVED SQUARE MATZOS
ROUND TEA MATZOS
MATZO MEAL
MATZO FERFEL
EGG MATZOS
HYGIENIC WHOLE WHEAT MATZOS
Strictly Kosher for Passover
BE SURE IT'S
GOODMAN'S

Youngstown Lodge 50 Years Old

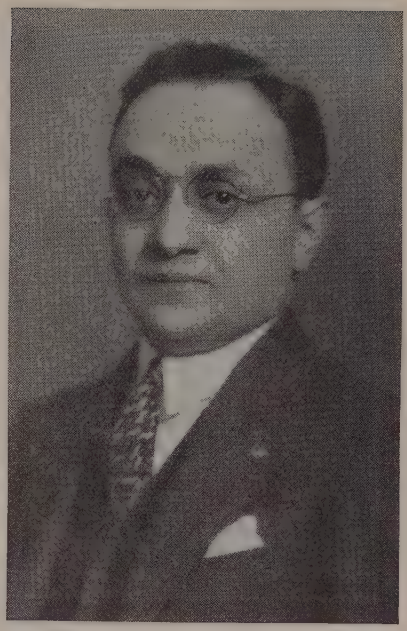
MAHONING Lodge No. 339, Youngstown, Ohio, celebrated its Golden Jubilee last month simultaneously with a celebration of the ninetieth anniversary of the Order. The three-day program was in charge of C. J. Strouss, honorary chairman, Max A. Myerovich, past president and general chairman, and Jacob Levy, secretary.

Hundreds attended the several events, and many had to be turned away for lack of space. Fifty men were initiated during these ceremonies, and Mahoning Lodge members said they intend to reinstate or initiate fifty more in the near future. All in all, it was the biggest B'nai B'rith weekend in Youngstown's history.

The Jubilee began on a Friday night, at which time special B'nai B'rith services were held in every synagogue in the city. Rabbis I. E. Philo, Carl Manello and Elias Cherry delivered splendid educational lectures on the works and history of the Order.

A mass meeting for young Jewish men was held the following evening.

On Sunday morning, Mahoning Lodge was host to a regional meeting of the Ohio and Kentucky State Association with a large number of delegates from several lodges present, representing Warren, Ashtabula, East Liverpool, Steubenville, and Bellaire. The initiation was held in the afternoon, with Brother J. J. Friedland presiding, and a banquet in the evening, at which Samuel Goldstein, Lorain, president of District No. 2, and Richard E. Gutstadt, Director of Special Activities of the Order, delivered addresses. Brother Myerovich was toastmaster; Brother Strouss spoke on the Cleveland Jewish Orphan Home; and Rabbi Philo spoke on behalf of Youngstown Jewry. Morris Mendelsohn, president of Mahoning Lodge, gave the address of welcome.



Above, Max A. Myerovitch, general chairman of the Mahoning Lodge Golden Jubilee. Left, Morris Mendelsohn, president of Mahoning Lodge.

* * *

MOUNT Royal Lodge No. 729, Montreal, held an enjoyable meeting recently when it staged a "Jewish Night," featured by readings from the works of Sholom Aleichem by M. Barsky, folk songs, and special refreshments.

OSTERMOOR CUSHIONS
"Proven Best by 80 Years Test"

Used by over 25,000 Synagogues and Churches
Old cushions renovated and recovered equal to new.
Write for illustrated booklet to Dept. BB
OSTERMOOR & COMPANY, Inc.
116 Elizabeth St. New York

The Sad Story of Lhevy

(*Continued from page* 213)

four stations from the terminus, where the hills bring the line suddenly to a dead stop. It's far too useless a part of the world for tunnels and such abominations. And I rather fear that my own hazy idea was to avoid the ten or twelve miles of level country and get across to the hills at once. Well, as I say, there he was. You might have thought a large, jolly old ram had taken into its head to turn the door of a railway-carriage, trundle into a corner, assume a benignant pair of spectacles, and litter its woolly lap with newspapers. I'm getting complicated, am I? Good heavens, man, *you'd* keep a clear head, would you, with an odious business like this hanging 'round? Don't say a word, or I'll hit you with a chair! Where was I? O yes, there was Cahn. There was that jolly old ram, I mean, wearing a green skull-cap, with a tassel. You know, like good uncles, in illustrated annuals—there he was —how shall I put it?—oozing, no, emitting a sort of luminous steam of benevolence. On my word, the windows were misty with it. Of course, I ought to say that I realized the sweet old thing was a Jew. That gave me the final impetus. He looked not merely like a ram, but a Jewish ram—the sort of Jewish ram whose horn you blow on festivals . . . and things." (He looked a trifle uncertain at this point.)

"Quite," I said, "'the shofar.' But it never strikes me as being a benignant noise exactly."

"I said the nose was benignant, not the noise," he pronounced curtly. "Oh, where was I? Oh yes. . . . He hadn't said a word to me, yet I felt I wanted him to seize me in those capacious arms and press me to his Jewish bosom and stroke my temples. I *know* it's ridiculous. Don't look at me like that! I couldn't help it, could I? I ought to add that I'd just passed through one of my fits of misanthropy-cum-misogyny, a state of spiritual petrification in which I can't say a civil word to a ring-dove. I have them periodically. I don't know if they've struck your attention?"

"I think I've observed them," I said cautiously.

"Yes, just like you to spy out a fellow's peculiarities! Well, I was raging to talk to somebody, something, preferably myself. I'd been scowling through the countryside like a rain-cloud. And here was the sun, esconced in a railway-carriage. I wanted to be dissipated." (He was continuing the rain-cloud metaphor.) "I'd forgotten what noise my tongue made when it worked. So I said suddenly—with a queer grinding noise at the back of my throat, I'd forgotten so completely how to use it—I said:

"'What's your name? Mine's Lhevy! With an "h,"'" I insisted.

"'Indeed? Mine's Cahn! Also with an "h,"' he replied musically.

"So I told him what part of London I lived in. Then I asked where he came from. But I didn't give him time to reply. I wasn't really interested in his conversation as such. He was just most amiably *there*. I went on to tell him where I was born, and added I was the seventh son, though a gypsy had warned my mother she'd die after the fourth. I told you, didn't I? It shows what these gypsies are worth. It gives Jews a bad name to have anything to do with gypsies anyway. I then told him about the disgraceful way they ran the prep. school I went to. I perceived that he was trying to make a remark, but it was obviously mere politeness. He wanted to show his interest in the conversation, I concluded, by uttering an observation or two on his own. I made him realize that the canons of 'mere politeness' cut no ice with me. The Lhevys are superior to that sort of thing. So I just went on. Moreover, if you want to know, I couldn't stop.

"There he sat, with large brown eyes like—er, brandyballs, and fat gentle hands. I just went on. I told him the whole tale of my love affairs as a boy and a young man. Out they came, one and all. It gave me the most singular satisfaction to lay my soul bare before him. The certainty that we should never meet again, we two human beings, fortuitously brought together on a strip of railway in an accidental county, combined with his amazing benignance, and . . . O good heavens, I'll go mad!" he shrieked suddenly.

"I was just about to tell him about my appointment as Welfare Superintendent at the tobacco ramp in Dalesworth, and what I thought about the commercial morals of the firm. I was going to tell him just how I was going to superintend the welfare of those girls, if they only came up to my standard, when the train drew up to his station. 'Goodbye!' he said, with the most celestial smile 'I trust we shall meet again!'

"We did! By all the saints we did!

"Try hard to imagine it! The janitor in the marble portico of the directors' offices in Dalesworth. It looked more like the vestry of a cathedral than a commercial house. That's what I can't bear about modern industry—all this sham about being!"

"Go on," I said breathlessly, "about the janitor!"

"To hell! All right then! The janitor! He takes me up to the director's office. 'Mr. Cahn!' he announces in his execrable voice. I go in. A secretary receives me. 'Mr. Cahn will see you at once!' he says, purring like a ring-dove. I still do not smell a rat. He leads me to the inner sanctum. I enter. . . . For Heaven's sake, man, stop that hideous cackling or I'll . . ."

"You didn't smell a rat?" I managed to splutter out between my shrieks of mirth. "Shouldn't you have said ram?"

He threw an ink-pot at me furiously. The landlady came in with his chop at that moment. The ink did not improve that chop.

Roger Williams

(*Continued from page* 197)

ancient Jewish customs and those in vogue among the Indians. He also professed to have found some affinity between Indian and Hebrew words.

On a trip to England in 1643 to obtain a royal charter for his colony, Williams, in order to earn a living, taught Hebrew as well as French, Greek and Latin. Definite evidence of his Hebrew knowledge is contained in his "Christenings Make Not Christians or a Brief Discourse Concerning that Name Heathen commonly given to the Indians." In this work, written in 1643, he gave a scholarly exposition of various Hebrew and Greek terms to prove the error of applying the word heathen to the American Indian. Quoting from both languages, he demonstrated that the term heathen in the Biblical sense was applied exclusively to the Gentiles — that is, those nations who were not included

ng the people of God. This same k contains a glowing tribute to Jewish people and expresses his em for the ancient Hebraic civiliion which he regarded as superior hat of the Greeks, Romans, or r peoples of antiquity.

uring this stay in England he was ve in the agitation for securing readmission of the Jews who had n excluded from England since days of Edward I in 1290. When arrived in England he found the ntion of the people divided been the civil war and the religious ration controversy. After he had ured his charter he penned a tise called "The Bloody Tenet of secution," a vigorous defense of freedom of church and state, ich included a generous plea for Jews.

tegarding them he said: "for who ows not but many of the Jewish gion may be clear and free from ndalous offenses in their life and from disobedience to the civil 's of state?" Although this docunt was publicly burnt after he left gland, it gave great stimulus to the vement for toleration.

Coincidental with Williams's rein to America there began to erge in England a widespread feelthat the time had come for the athering of the Jews and their olesale conversion to Christianity. ultaneously there arose a group t held that the conversion of the ws was an indispensable prilimiy to the millennium and therefore ir readmission was regarded as edient.

t the height of this discussion, in 2, Roger Williams returned to gland and immediately threw himf into the general fight against reious persecution and at the same e urged the readmission of the ws to England, not on the grounds religion but on the grounds of manity and justice. In this he had support of Oliver Cromwell who been in communication with Maseh ben Israel regarding the reof the Jews.

Williams's famous appeal for the dmission of the Jews is contained a preface he wrote to "Major But's Fourth Papers" which consisted proposals in favor of "absolute untarism and full liberty of conence." In this preface Williams d: "I humbly conceive it to be the ty of the civil magistrate to break wn that superstitious wall of sepation (as to civil things) between us Gentiles and the Jews and freely, (without their asking) to make way for their free and peaceable habitation amongst us.

"As other nations, so this especially, and the Kings thereof, have had just cause to fear that the un-Christian oppression, incivilities, and inhuman actions of this nation against the Jews, have cried to Heaven against this nation and the Kings and princes of it.

"What horrible oppressions and horrible slaughters have the Jews suffered from the Kings and people of this nation in the reigns of Henry II, King John, Richard I and Edward I, concerning which not only we but the Jews themselves keep chronicles."

In the same year he published another broadside called "The Hireling Ministry None of Christ's" in which he not only repeated his proposals for the readmission of the Jews into England, but expressed his enlightened views regarding them and intimated that they were welcome to Rhode Island. In this paper he said:

"By the merciful assistance of the Most High I have desired to labor in Europe, in America with English, with Barbarians, yea and also I have longed after some trading with Jews themselves, for whose hard measure I fear the nations and England have yet a score to pay....I desire not that liberty to myself which I would not freely and impartially weigh out to all the consciences of the world besides.... All these consciences (yea, the very consciences of the papists, Jews and C., as I have proved at large in my answer to Master Cotton's washings) ought freely and impartially to be permitted their several respective worships and what of maintaining them, they freely choose."

In view of this liberal attitude it would not have been strange if, when the bigoted Peter Stuyvesant refused the Jews the "privilege of exercising their religion in a synagogue or gathering" and on March 1, 1655, ordered those who had arrived in the previous six months to depart immediately, some of them, seeking an asylum from New Amsterdam, should have sought out the more hospitable and friendly precincts of Newport. As a matter of fact some historians indicate that a number of Jews from New Amsterdam did settle at Newport in 1655 and that shortly after others followed suit from Curacoa. The earliest written record of a Jewish settlement at Newport dates from 1658 when fifteen families arrived from Holland.

These first Jewish settlers were by occupation workers in brass and soap, merchants and traders and money brokers. Most of them were fairly well-to-do and men of some education. They brought with them the first three degrees of Masonry and in the very year of their arrival organized what is believed to have been the first Masonic lodge in America. It was in the house of Mordecai Campanall that the first three Masonic degrees were conferred on Abraham Moses. These two Jews, together with Moses Packekoe and Levi were the founders of Congregation Jeshuat Israel, the first synagogue on the North American continent. These pioneers in 1677 were also instrumental in the acquisition of the ground for the famous Newport Jewish cemetery which has been immortalized in verse by Henry Wadsworth Longfellow and Emma Lazarus.

By 1684 there was a growing and bustling Jewish community in Newport, attracted there by the increasing opportunities for trade and by Roger Williams's widely known tolerance and humanity. When Williams died in 1683 his policy of toleration was continued by his successors but the Jews were thereafter regarded as aliens.

It was not until 1762 that the Jews of Rhode Island first sought to obtain citizenship and then they learned that Roger Williams's successors had learned nothing from the great advocate of toleration. In that year the general assembly declared that "the petition of Messrs. Aaron Lopez and Isaac Elizar, persons professing the Jewish Religion, praying that they may be naturalized....it appears that the free and quiet enjoyment of the Christian religion.... were the principal views with which the colony was settled....no person who does not profess the Christian religion can be admitted free of this colony."

The reactionary attitude of Roger Williams's successors was shortlived, however, for after the American Revolution the American idea of liberty of conscience and separation of church and state, first worked out in detail by Williams, became "an efficacious principle in American government" and his Providence experiment, which gave the Jews their first sanctuary in America, was the first to incorporate religious and civil liberty and the rights of man in constitutional law and government.

Adolph S. Ochs at 75

(*Continued from page* 196)

in work that came to my hand and in doing it conscientiously; I found joy and satisfaction in being helpful to my parents and others, and in making my life worth while found happiness and consolation. My Jewish home life and religion gave me a spiritual uplift and a sense of responsibility to my subconscious better self—which I think is the God within me, the Unknowable, the Inexplicable. This makes me believe I am more than an animal, and that this life cannot be the end of our spiritual nature."

It is a clear, untroubled creed that would be much less than enough for a modernist youth of our own more complicated day. It has guided Mr. Ochs, however, from the years of his boyhood to the present moment of his civic eminence. Religion, in fact, has been the great touchstone of his life. He is not, for example, a Zionist. Returning, some eleven years ago, from a journey to Palestine, he was very outspoken — far more so than less orthodox Jews — about the Arab side of the question. He was roused to unbounded admiration by the spectacle of the Jewish pioneers and their intense devotion to their ideals. He did not desire, surely, to say anything that might make more difficult the realization of these ideals. Yet his chief objection to Zionism was not on the political or economic score. It was this: the Jewish religion was secondary, and had but a small part in the Zionist program. A number of leaders were atheists, agnostics, irreligious. It irked him that the proposed Hebrew University did not include a department of theology. "A culture center," he called it, "without religion."

He can even become, in his passionate dedication to Judaism, unjust to those who do not share his views. "I can only see," he once wrote (in 1927; an address written for Rabbi Abba Hillel Silver's Congregation in Cleveland, to be delivered on January 16, 1927, but not given because of the late arrival of the train) "I can only see that those who deceive themselves into believing that they have no religion are utterly selfish. Their philosophy of life is everybody for themselves and the devil take the hindmost."

Essentially, however, Mr. Ochs's conception of the Jewish religion is liberal, patient, all-confiding, proud. "We American Jews are Jews in our religion and Americans in our nationality."

If his heritage was good health and sound principles, his early environment was equally fortunate. His father, who had come to the United States in 1844, at the age of 18, had been thoroughly educated. He spoke German, French, English, Spanish, Italian, and Hebrew, and began, indeed, as a teacher of French at a female seminary at Mount Sterling, Kentucky. He had fighting blood, too. He enlisted, in 1848, for the Mexican War; the Civil War found him in the Union ranks, and he was honorably discharged as a Captain. Ochs's mother was of a distinguished family, including noted French relatives, among whom was Achille Fould, Financial Minister to Napoleon III. Educated at Heidelberg, she was shipped off to New Orleans at the age of 17 because of revolutionary sympathies. She married Julius Ochs in Nashville, Tennessee, in 1855. Non-conformist that she was, she became an ardent partisan of the Confederacy, and at the selfsame moment that her husband was in the Union Army—love, fortunately, often proves superior to armies — had a brother and relatives in the Confederate forces.

Julius Ochs was much of a Wandering Jew; Adolph Simon was born in Cincinnati. By the time he was seven the family had removed to Knoxville, Tennessee. At the age of eleven, Adolph, when off-duty from his studies in the primary grades, delivered newspapers for the Knoxville *Chronicle*. We may date, then, at this point, the inauguration of his amazing career in journalism. He was to learn the business literally from the ground up—to know the feel of the paper, the smell of printer's ink—the smudgy lot of the printer's devil and the chaos of the "hell-box." Adolph was something of a wanderer himself, for in 1870 we find him in Providence, R. I., as cash-boy in an uncle's grocery store, and attending Warner's Business School in the evenings. Next year he was back in Knoxville, apprenticed to a druggist. A few months of this and he was back to school, this time in the first grade of the East Tennessee University. All this before he was fifteen. It was now, in 1873, that the Knoxville *Chronicle* took him in as a printer's devil.

His early employers were quick to discern his special gifts, and when, on October 12, 1875—a month and day famous in the history of discovery—he set forth from Knoxville seek his fortune, this young Loch var out of the Middle West carri with him most flattering recomme dations. He had meant to go to Ca fornia; he landed, through the p suasion of relatives, in Louisvil Kentucky, where for a few mont he served as apprentice on the *Co ier-Journal*. And lo! he was back Knoxville, on the *Daily Tribune*, r ing from assistant foreman and porter to assistant business manag

From now on the biography Adolph Simon Ochs becomes large the story of a series of newspape leading to his acquisition, in 18 of the New York *Times*. . . . In 18 he assisted in establishing the Ch tanooga *Daily Dispatch*, on which served as editor and everything h neath that exalted office. Next ye he compiled, edited, set up and pri ed with his own hands a Directo of the City of Chattanooga. In way the action was symbolic. F a day would come when Ochs wou be acclaimed by his proud and gra ful fellow-citizens as the "Builder Chattanooga." When the *Daily D patch* failed, Ochs effected a co solidation with the local *Times*, gai ing control at the age of twenty, wi $250 of borrowed cash. Shortly, t *Times* became one of the leadi newspapers of the South. When, 1892, Ochs put up the *Times* Buil ing, the most imposing structure its kind in that part of the countr it seemed to be a prognostication, brick and mortar, of a greater *Tim* and a greater *Times* Building one d to be erected in a Times Square Gotham.

In 1879 Ochs founded the *Trade man*, a semi-monthly devoted to t industrial development of the Sout And now began his immense civ contribution. Whether it was opera house, a university, a nation park, a municipal building, Ochs w always in the lead. Already his po ical and social attitude was strong determined: independent Democr (against Bryan and his free silver against prohibition; against schem to deprive the Negro of his ballot.

The central event in Ochs's caree of course, is his rehabilitation of t New York *Times*. This newspap had been established seven years b fore Adolph Ochs was born. It h lived through its first successes an by 1896, had fallen upon evil da It was a telegram from a friend New York that had given Ochs intimation of the *Times's* plight a

(*Continued on page* 222)

THE PRINTED PAGE

AN INSUFFICIENT SUMMARY

lestine, a Decade of Development, edited by Harry Viteles (American Academy of Political and Social Science, Philadelphia).

T is a pity that the idea conveyed in the title of this special issue of e *Annals* has not been strictly ob-rved in the material gathered. The my of readers for technical books small at best, and though the tient reader may gather a good al from this volume, by and large misses its own point. Like all the pen forums," spoken or written, it trays no meeting of the minds nong its contributors, and it deals rgely with matters remote from de-lopment.

Three of the articles do keep close the title. Mr. A. P. S. Clark, man-ger of the Palestine branches of Bar-lays Bank, describing commerce, in-ustry, and banks, illustrates the ex-ansion of the country by comparing he orange exports for 1890-91 and 913-14. In the former year 177,134 ases were exported; in the later ear, 910,548. As the export this year vill exceed 3,700,000 cases, it is clear hat the orange industry shows a 37-old increase in forty years, includ-ng the war years. Mr. J. Elazari-Volcani, writing of Jewish coloniza-ion, emphasizes this growth in the citrus industry by pointing out that he area under cultivation has risen rom 2,500 acres to 17,500 within the ast decade, and the plantation popu-ation has in the same time increased rom 5,654 to 21,977. Mr. Preuss, re-viewing the economic influence of Jewish immigration, points with pride to the fact that only in Pales-tine are Jewish farmers 26.5 of the total Jewish population. Dr. Kliger sheds a little light on this in his sum-mary of vital statistics. The Moslems are still well ahead of the Jews in the birth rate, but the settled Jewish population is making steady gains in both the relative and actual decrease of infant mortality. Of a thousand children born, 169 Moslems, 134 Christians, and 69 Jews die.

More informative, and reflecting on the whole policy of the mandato-ry power, is the statement made by Mr. Clark, who emphasizes the fact that between 1919 and 1929 the Jews *alone* brought $200,000,000 into the country.

Seven of the articles are written by Arabs. Interesting as several of them are they repeat in various forms the protest against the pres-ence of the British in the country. Therefore, they object to the Balfour Declaration and to the Jews as the cause of its issuance. But they deal mostly with Great Britain. Being lawyers, they are special pleaders, and dramatize the comma on which their case hangs. Ameen Rihani, be-ing a poet and an author, is much more of a realist. Writing of Pales-tine and the proposed Arab Feder-ation, he treats of matters in accord-ance with the shrewd conclusion of Mr. S. D. Meyer in his discussion of the mandate:

> "The issues in Palestine are deep-seated. While they frequently mas-querade behind legal phrases, they are in reality social and political in char-acter."

While the Arabs are not at all mealy-mouthed in criticizing the British system—one of them indirect-ly indicates his objections to Jews—not a single Jewish writer discusses the political system or the British ad-ministration. Complete avoidance of all political problems would have easily been forgiven. In that case we would have expected an informative and comparative study of all the facts generally designated develop-ment, social, economic, cultural, edu-cational, etc. Since the political issues are so vigorously handled by one group, the academic article on local autonomy by Ben-Zwi, and the almost remote review of Palestine legislation under the British, by Ber-nard Joseph, impress one with the fact that while each of these by itself is valuable, the accumulation makes for lopsidedness.

If we are not mistaken there is a healthy interest in Palestine. It has gained remarkably in the last decade, and the story of that human advance is well worth telling. In that view, the reader who learns that the Jews have spent in ten years fifty million dollars in the upbuilding of Jewish agriculture in Palestine, would like to know in a few, clear, and succinct sentences not only what those fifty million dollars have produced but what in the same period the Mos-lems and the Christians and the gov-ernment have spent on similar de-velopment, and with what result.

JACOB DE HAAS.

* * *

FASCINATING FOLKLORE

The Unconquered, by Joseph Gaer (Union of American Hebrew Congregations).

IN this volume, Joseph Gaer con-tinues his work of writing fasci-nating folklore for Jewish children. To those youngsters fortunate enough to have read the same author's "Magic Flight" and "The Burning Bush" no further recommendation is needed. For "The Unconquered" is a continuation of the same ma-terial and method. The tales begin with the Exile of 586 B. C. E. and end with the Great Dispersion of 70 C. E.

Mr. Gaer has the knack of catch-ing and holding juvenile attention, not by "writing down," but by meet-ing his young readers on their own level and infusing a spirit of mod-ernity into these ancient tales which children at once recognize and ap-preciate.

E. E. G.

Religion and Its Social Setting

By Dr. Abraham Cronbach

A Volume of Social Understanding produced by Friends and Students of Dr. Cronbach on the occasion of his tenth anniversary at Hebrew Union College

The Cronbach Anniversary Volume,
Hebrew Union College,
Cincinnati, O.

Please send me ..... copies of RELIGION AND ITS SOCIAL SETTING at $2.00 per single copy.

Name .....

Address ..... *City* .....

Adolph S. Ochs at 75

(*Continued from page* 220)

the opportunity open to a progressive newspaperman. Here was the famous periodical losing $1,000 a day, running off a meager edition of 19,000 and having 10,000 returned unsold. Who was Adolph Simon Ochs to lift it from the slough of despond?

Well, he was a plucky young man of 38 who had already achieved well-earned prominence. Close-cut hair over a high forehead—the kind that physiognomists associate with openness and determination. A generous nose, with ears, mouth, eyes and eyebrows to match in size and distinctiveness. The eyes, especially, bore out the indications of the forehead. The wing-collar we may ascribe to the current fashion. Ochs was, though famous in the South, an unknown quantity when he came to New York. He was able, however, to produce letters of introduction from President Grover Cleveland and a host of lesser dignitaries. He was able, also, to propose an investment, on his own part, of $70,000, in the rejuvenation of the newspaper. He demanded full control as the first condition of his co-operation. It was not a job that he was in need of; he wanted to make of the New York *Times* "the model American newspaper; a high standard daily journal, its characteristics fairness, cleanliness, independence and enterprise, a welcome daily visitor in the homes of intelligent and respectable people. . . ."

The rest is history, and may be read, by those eager for the many details of the journalistic epic, in Elmer Davis's book on the New York *Times*. From a circulation of 9,000 daily the business was built up to one of almost 500,000 week-days and 775,000 on Sundays. On October 25, 1896, appeared the slogan, "All The News That's Fit To Print." The first issue of the now famous *Magazine* section had been running since September 6th; the *Book Review* since October 10th. The New York *Times* was the first newspaper to issue, in 1913, the now familiar rotogravure section. It was the first to receive news service by wireless transmission. From the beginning it has resisted the inclusion of a colored comic section.

In 1904, the *Times* Building was erected; in 1913, the *Times* Annex, to which additions were made ten years later, and again in 1930. The landmark now comprises eighteen stories, three below the ground and fifteen above, providing over 25 acres of space devoted to the labors of three regiments of employees.

During the growth of the New York *Times*, Ochs acquired other newspapers. In 1901 he bought the Philadelphia *Times*, and next year added the *Public Ledger* of that city, merging the periodicals. In 1912, however, Ochs sold the paper and the building to Cyrus H. K. Curtis for $2,000,000.

Honors have pursued him since his arrival at manhood, and medals bespangled him. By pleasant paradox, he received, from a foundation originated by a rival newspaper, the first Pulitzer Gold Medal in Journalism for meritorious service, awarded in 1917. On May 4, 1927, he was presented with the gold medal of the National Institute of Social Service. Next year, on July 2, after two days spent in celebrating the fiftieth anniversary of Mr. Ochs's ownership of the Chattanooga *Times*, he was presented with a golden key to that city.

Ochs, in turn, has been liberal with his gifts. In 1926 he gave a Tem to the Mizpah Congregation of Ch tanooga; in addition to this $400,0 structure he presented the cong gation with a community house memory of his parents. He and M Ochs gave a quarter of a million d lars toward the $5,000,000 fund be raised for the Hebrew Union C lege of Cincinnati; it was Mrs. Och father, the Rev. Dr. Isaac M. Wi who had founded the institution.

These honors, these benefactio must serve as suggestive of the ma bestowed upon Mr. Ochs, and by hi Listed individually, like his achiev ments, they would make a long ca logue commensurate with the ri ness of his years. However diffe ently we may regard, from our r spective standpoints, the creed which he ascribes his success, the is no questioning the solidity of h accomplishments. To this Jew wh still thanks his parents for the "r tional religious principles" in whic he was nurtured, American Journa ism is indebted for one of the grea est newspaper institutions that ma has known, and for a lofty conce tion of public service.

Jewish Life in Spanish Morocco

(*Continued from page* 200)

dominate the entire business and banking of Tangier.

It is impossible to suggest how richly active Jewish life is in this city. There are sixteen synagogues —stretched out in a row on Nahon Street (named after one of the most influential Jewish families of Tangier)—and there are more than twice that number of Hebrew schools. There is, of course, a Jewish hospital. Tangier boasts, moreover, of a truly excellent rabbinical seminary, headed by three of the most important Hebrew scholars of Morocco: Morera, Jacques Bentata and Laura Martinez. Finally, there is a special Spanish-Jewish paper, *El Renacimiento de Israel*, edited by one of the most famous literary figures in Morocco, Dr. Augustin A. Perl.

There are three organizations that are of especial importance in Tangier, all devoted to Jewish interests. The first of these is a Moroccan-Jewish society whose purpose it is to consider the needs and the welfare of Jews throughout Morocco. The second is a Zionist Organization which does remarkable work in arousing a nationalistic consciousness in the Jews of Morocco. And the third is the Jewish Boy Scouts—numbering more than 25,000 mem bers—which unites the Jewish you of all Morocco into a magnifice organization.

An hour and a half from Tangi lies Tetuan—one of the most authe tic Moorish cities in all of Morocc I was, therefore, especially surprise to find that the Jewish continge was a strong one. There are on 7,500 Jews in this city—but they a so active that one might easily b lieve they were three times that nu ber. As a matter of fact, I was led believe that the Jewish population Tetuan was more active, raciall and had more outstanding Jewish i stitutions than Tangier. For exa ple, there are just as many syn gogues here as in Tangier. There a almost as many Hebrew school And the Jewish institutions are a most double in number and impo tance.

Tetuan has something of a Hebre University in *La Alianza Israeli* which was founded in 1863, and connected with the University Paris. Each year, this Universi graduates more than 400 students, both sexes; its importance, therefo cannot be said to be negligible. T tuan has a Rabbinical Tribune —

hose head is Leon Jaffon, the chief bbi of all Morocco. This tribune erts considerable authority roughout Morocco, and all cases rtaining to Jewish law are referred it. Tetuan, too, has a Zionist Or- nization, numbering five thousand embers; and it has an important anch of the Morocco-Jewish Soci- y, whose central office is in Tan- er. Finally, Tetuan boasts of a wish cemetery which is one of the ost beautiful of its kind in the orld. Whoever visits this cemetery deeply affected by its grandeur id impressiveness. As a matter of ct, when that great French poet, amartine, came to Tetuan and vis- ed the Jewish cemetery he was so eeply touched by it that he wrote ne of his more famous lyrics to it.

Tetuan has produced many He- rew scholars of considerable fame. ne of these was Isaac Bengualid, ho was celebrated for his writings pon Hebrew themes, and whose ost famous work is *Veryone Isaac.* ther scholars of Tetuan, whose emory lives after them, include the mous rabbi Samuel Israel (who ied in 1921, at the age of 82), Rafael erdugo and Jose Halevy — whose vritings still have a great influence pon Jewish thought of present-day etuan.

Tetuan of today boasts, of course, f several important Jews. In bank- ng, few names are more significant han that of Isaac Toledano, the head f Salvador Bank. He comes from a mous Jewish family; one of his an- estors, in the fifteenth century, was he First Tribune of all Spain—the nly Jew ever to hold that office. saac Toledano is a worthy successor o a great family. He is tremendous- y active in Jewish life; at the present ime he is president of his commu- nity. In business, the outstanding name of Tetuan is that of Abraham Israel. The consul from Belgium— Dr. Hillel Nahon—is a Jew; and such influential personalities in Tetuan life as Almusnino and Abraham Cori- at are also of Jewish birth.

Tetuan well realizes the impor- tance of the Jew; in gratitude for his contributions, Tetuan has named some of its most important streets after famous Jews of the past. There is one street called the Levi Cazes, named after the mayor of Tetuan in 1860. There is a Bengualid Street, after the famous rabbi and scholar of former years. There is also a Samuel Israel Street, which was so named shortly after that great man's death. The Jew, therefore, is recog- nized as an all-important factor in the life of this city. And rightly so!

The smaller towns may have small- er Jewish populations, but the Jews here are by no means less active. Al- cazarquivir has 1,623 Jews, but it has five synagogues and three important racial organizations. The president of this community is Leon Bergal, and one of its most outstanding Jews is Donatiranam Sicsin, who did much to further the interests of the Jews throughout Morocco. Larache has almost 2,000 Jews and seven synagogues. We find here a Zionist Organization of some importance, and a Society of Jewish women. One of the outstanding Jews of Larache is Abraham Moryusef, who is among the famous patriots of Spanish Mo- rocco. The administrator of Larache —Isaac Rubio Arcega—is a Jew. In Ceuta, where the Jews form a com- paratively small part of the popula- tion, there are three outstanding bankers, all of whom are Jewish: Salomon Hachnel, the president of the Jewish community, Jacob Bena- sayag, and Salomon Benhamu.

It might well be asked, in conclu- sion, whether there is any Jewish problem in Spanish Morocco; wheth- er the Jew suffers any friction or racial antagonism. The answer will come as a surprise to American Jews. I was talking about this subject to Isaac Toledano, the president of the Jewish community of Tetuan, and what he said to me is well deserving of repetition: "The Jew of Morocco," he said, "has enjoyed peace and pros- perity for centuries. We no longer know here the meaning of anti-Sem- itism or racial antagonism. We live here in perfect harmony with our neighbors. We could not ask for bet- ter conditions for ourselves even if we wanted to."

How was it that the Jew was able to live in such harmony with the Moor? Toledano answered this ques- tion convincingly: "The real reason for our harmony with the Moor, our neighbor, is that for centuries we Jews have done everything in our power to bring such good feeling about. We know that the Moors are a sensitive race; we have always been careful not to offend them in any way. We are constantly going out of our way to do favors of all sorts to the Moor, in order to make him indebted to us. Finally, we always make it our business to invite important Moors to our most impor- tant functions. The result is that the Moor has become our friend. We understand one another and we ap- preciate one another. That is why I can safely say that the Jew of Moroc- co has no problem whatsoever. Here in Morocco we have almost forgotten what it means to be hated and envied."

Lord Alfred Douglas Changes His Mind

(*Continued from page* 206)

write Douglas frankly. In essence, I told him how pitiful it was to find a poet genius disfigured by the pox and pimples of prejudice. By way of reply, Douglas sent me a 22-page letter of confession. "I am not now an anti-Semite," he confided. "In fact, I have always liked and 'got on well' with individual Jews."

The same old snivelling plaint, I was tempted to think at this point; but I continued reading:

> "My hatred was directed at the race in its corporate manifesta- tions. I was led to believe that the Jews as a whole were a cor- rupting force and that they bat- tened on and destroyed all races who harbored them. I have cer- tainly altered my views about this. Even in 1921, when editing "Plain English" I wrote an arti- cle called 'Christian Charity and the Jews,' which plainly shows that I was not unfairly minded toward them * * * In my auto- biography you will see at the end, after the description of my imprisonment, that I state that my views on this subject have changed. I was imprisoned be- cause I accused Winston Church- ill of publishing a false report of the Battle of Jutland for the pur- pose of engineering a coup on the stock markets. According to my information, at the time, his accomplices were a group of Jewish financiers, headed by the late Ernest Cassell. This was, of course, in my head when I wrote 'In Excelsis.' I certainly now do not approve of any form of race- hatred. I consider it contrary to Christian charity and I am no longer a party to any manifesta- tions of it."

The letter betokens, I must repeat, Douglas's inward virtue that has been thwarted and subdued up to now by circumstances. And now, unmarked by headlines, Lord Alfred Douglas confesses error and bows his head penitently. The incident is an- other preachment for sympathy and light. By the sword comes naught but blood. But blood is purified and made warm only by tolerance.

THE stories on this page were contributed by the following who, as a reward, are the winners of books: Mrs. I. Goldstick, London, Canada; Mrs. Boris Brutskus, Berlin, Germany; Harry N. Sperber, New York City; Martha Katz, New York City; Louis Fixler, Grand Rapids, Mich.; S. Osoffsky, Stockton, Cal.; and Nettie Hoffman, New York City.

Documentary Evidence

DURING the height of the spy panic in London during the war, a middle-aged and inoffensive-looking Jewish tourist from New York was dragged from his hotel room and brought before the police judge on a charge of being a German spy.

"But I am an American citizen!" cried the outraged defendant.

For answer his captors mutely pointed to the hotel register, where their victim had signed his name. It read "V. Gates."

* * *

He Hit the Nail on the Head

MORRIS brought Jacob home with him for supper, but when they reached Morris's house, the latter's wife was not in. A violent storm was raging outside.

"I'm worried," said Morris.

"What's the matter?" asked Jacob.

"My wife is downtown in all this storm," answered Morris. "I'm worried."

"Oh," replied Jacob. "She'll probably step into some store. Don't worry."

"That," answered Morris, "is just what I'm worried about."

* * *

He Followed Orders

WHEN Yankel joined the Navy he was the greenest of all recruits. One day the commanding officer called Yankel on the carpet and demanded an explanation as to why all the playing cards were wet.

"I was told to scrub the decks, sir," answered Yankel serenely.

* * *

No Examinations Necessary

WHEN Isaac Goldstein, the governor's secretary, died, there were many applicants for the post. Some of them were very impatient. While the deceased secretary was awaiting burial, one eager man buttonholed the governor on the way to the funeral.

"I would like to take your secretary's place," he said boldly.

"Good," answered the governor. "See the undertaker."

Tit for Tat

WHEN Sholom Aleichem, the famous Jewish humorist, visited New York, he was entertained at dinner by a group of business and professional men. Sholom Aleichem entertained the crowd by telling some choice anecdotes in his own inimitable way.

A lawyer who was present continually walked up and down the room with his hands in his pockets. Finally he stopped and turned to the speaker.

"You are the first humorous writer," he said, "I have ever heard tell a funny story."

"Thanks," said Sholom Aleichem, smiling. "I'll return the compliment. You are the first lawyer I have ever seen with his hands in his own pockets."

* * *

Conditions Reversed

YANKOV met his friend Shmuel on the street in Warsaw one afternoon.

"I hear you received a letter from your uncle in America," he said. "What did he write?"

"Oh," answered Yankov, "he asked us to send him some money."

* * *

A Different Story

WHEN Levy got a job as ticket seller at a railroad station one of the first persons to show up at his window was his friend Samuels.

"Say, Levy," asked Samuels, "how far is it from Washington to New York?"

"About 200 miles," answered Levy.

"And how far is it from New York to Washington?" pursued Samuels.

"Say," frowned Levy, "are you trying to kid me? It's the same distance, you *schlemiehl!*"

"Why are you getting so excited?" demanded Samuels. "Maybe you're right. But answer me this: it's ten days from Rosh Hashonah to Yom Kippur. But is it also ten days from Yom Kippur to Rosh Hashonah?"

* * *

Sisterly Solicitude

SARAH and her little brother Benny wistfully eyed two cakes on the kitchen table. Soon their mother came in and gave one to each of the children. Greedily they began to nibble away. Suddenly Sarah stopped.

"Mother," she said, "you haven't yet tasted this delicious cake yourself. Take a piece of Benny's and see how good it is."

* * *

A Distant Relative

JUDGE: "Witness, what do you mean by telling me that the accused is only a distant relative of yours? He is your own brother!"

Mose: "That's true, your honor. But I am the oldest, and he is the seventh."

* * *

How to Win an Argument

ONE day Reb Shneider's wife asked him why it is that the synagogue prayers contain thanks to God because He made the worshippers men and not women. Reb Shneider replied that he thought that was quite reasonable, since men were superior to women. When his wife answered that that was not true, and that even among animals the female has equality, Reb Shneider did not even hear her, and did not answer.

The following Friday evening, at dinner, Reb Shneider had cause to complain about the meal.

"This soup is tasteless," he cried in great annoyance, "and the hen is so tough I can't chew it at all."

"That is not a hen," answered his wife complacently. "You prefer everything masculine to everything feminine, so I obliged by preparing for you a rooster."